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A
D E F E N C E

OF THE
E X A M I N A T I O N

OF
Mr. WARBURTON'S ACCOUNT

OF THE
THEOCRACY of the *J E W S*

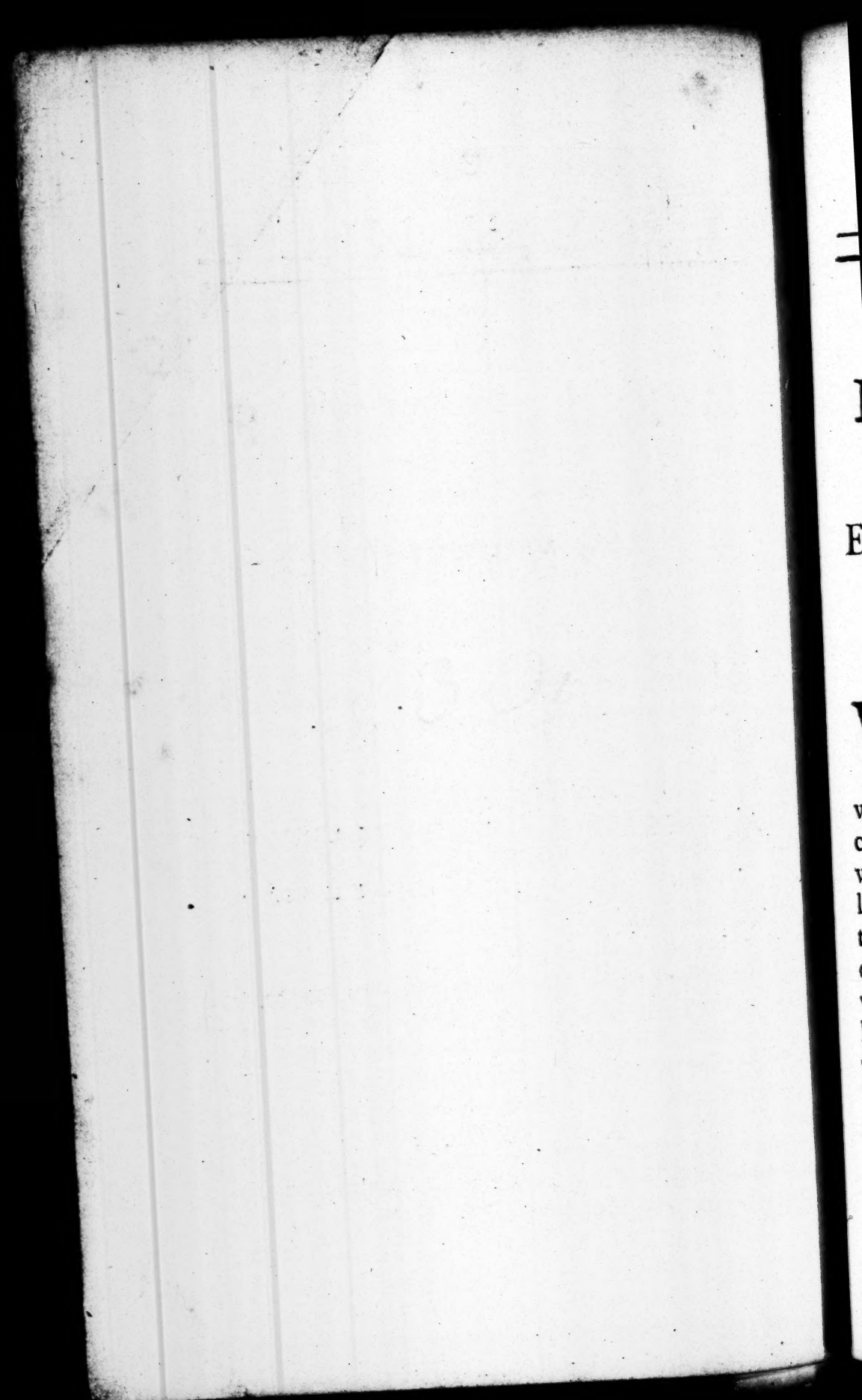
BEING,
An ANSWER to his REMARKS,
So far as they concern Dr. SYKES.

BY
ARTHUR ASHLEY SYKES, D. D.

L O N D O N :

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A
D E F E N C E
O F T H E
E X A M I N A T I O N , &c.

Reverend S I R,

W H E N I sent you the Remarks I had made upon some parts of Mr. *Warburton's Divine Legation*, I was not without apprehensions of what might be the consequence ; as knowing that I had to do with a man, who in his Writings had shewn little Candour, much Abuse, and great Contempt of all such as had publicly opposed any of his Notions. I could not tell whether he would condescend to read what I had published : For He had declared to the world, that He had never *read through* more than One Treatise of all that had been wrote against him : and I own I could not but think, that some of them might have deserved his consideration. But when He sent me word, that “ He had

“ read my Book, and was ready to give me
 “ the Satisfaction I seem'd to want ” on any
 of the *Four points* I had objected to, I began
 to hope for Civility and good Manners from
 him : And as I left it to Him to choose his
 own Subject, I at the same time hinted, that
 I thought One or Two of the Four more im-
 mediately incumbent on him to clear up. I
 own I had a more particular View to the No-
 tion He had advanced about the antient *Legis-*
lators ; because if what I had urged upon that
 head be true, His whole Argument for the
 divine Legation falls to the ground. However,
 as I left him at liberty, I expressed my wishes,
 “ that he would write in the Spirit of one that
 “ seeks Truth,” and “ in a MANNER that
 “ every Good man wishes.” Could you, could
 any man imagine, that the Meaning of these
 Words was,—— That I desired him to be
 “ tender to my *bad Logic*, and worse Criti-
 “ cism ” ; that He would “ overlook my ill
 “ expression, and find out my meaning if he
 “ could ” ? This he pretends was my mean-
 ing, *p.* 144. No ; I am sure you could not :
 Nay, I am persuaded, that *He himself* does
 not think it was my Meaning. My Desire
 was, that He would enter into my *Bad Logic*
 wherever it was ; and if I had made Use of *bad*
Criticism, that He would, if he could, confute
 it. What I desired was, that He would write
 like a *Man* ; like a *Christian* ; like a *Divine* ;
 like one who believed a *Divine Legation* ; and
 thought

thought himself obliged by the Rules laid down by Those who came from God. But I find that notwithstanding all the Reproofs He has had, *Private* as well as *Public*, for his abusive and contemptuous MANNER of treating his Adversaries, Mr. *Warburton* is Mr. *Warburton*; incapable of Civility to any one that writes against him. I told him, "that I had a Mind open to conviction." What do you imagine was his Interpretation of these words? Why, "That I was a man that had often been convicted," p. 171. Could any man pervert plain words more dextrously? But I am determined not to *call names*, nor to retort even his own ill language; at least I will do it as little as possible. I will act as one that searches after Truth, and that desires by debating a point, to confute, not to abuse: I will pass by all that He imagines to be *Wit*, and all his *Ridicule*, and all his Contempt; and stick close to the Points in debate betwixt us.

He is very angry at our Friend Mr. *P* — 's Suggestion, about what might be objected to Him from what He had said in Justification of his Notion of the *Double Doctrine* of the Philosophers. The Observation was, "That if *Suspensions* and *Conjectures* are to be admitted in *Opposition to express Declarations*, then it may as easily be shewn, that Mr. *Warburton* does not believe what he professes to demonstrate, as that *Plato* did not believe

“ believe a future state of Rewards and Punishments.”

Now Mr. *Warburton* has not produced any thing more than *Suspensions* and *Conjectures* about *Plato's* Disbelief of a future State of Rewards and Punishments. *Plato* Himself has over and over express'd himself strongly for such a Notion. *Cicero* understood him to mean this; and so has every body, till Mr. *Warburton* arose, and roundly asserted that *Plato* did not believe such a state. What new Evidence is produced for this Fancy? Why, in order to make out the Paradox, He has racked and tortured *Plato's* words; and He has told us “ of his “ being in *JEST*; and of his *secretly* intimating “ that when He was in *Jest* he affirmed the “ future Happiness of Good Men in a peculiar and distinct Existence, which is the “ popular Notion of a future State: But when “ in *Earnest*, that That Existence was not “ peculiar or distinct, but a common Life, without particular Sensations.” Now all this is founded upon the very slightest *Suspicion*, taken from a word, which signifying to *speak in Jest*, and to *speak in Gayety, and Humour, and Pleasantry*, truly *Plato* is understood to have spoken in *Jest* only of that State, in opposition to his earnest Belief of it. Whereas *Plato's* Notion was, what He really and earnestly believ'd, That at and after Death the Good man would cease to have the many Senses which here He has, and would then partake

of *one only condition*, and be most happy in being *pure mind*.

I choose to mention this, because in my *Examination*, p. 142, 143, I had represented the *One only condition* mentioned by *Plato*, as if it had been *the feeling Happiness*; which is by no means the full meaning of *Plato*.

To shew you how wrong Mr. *Warburton's* Conjecture is, which is founded on the meaning of the Phrase, *παίζων καὶ σπεράζων*, I will add some passages to what I observed before, that when *Socrates* spoke in Gayety and Pleasantry, with Wit and Humour, he is said *παίζειν*. When He said, that *Circe* made men *Swine*, by making them eat when they were not hungry, and drink when they were not dry; and that *Ulysses* because he was very abstemious and temperate therefore was not turned into a Hog—— *Τοιαῦτα μὲν περὶ τῶν ἐπαιζεν ἄμα σπεράζων*, i. e. *He with Humor talked thus, at the same time he seriously meant to inculcate Sobriety*. *Xen. Mem. l. 1.* Again, *Xenophon* begins his Fourth Book with observing, how useful *Socrates* was to all with whom he conversed. *Καὶ γὰρ παίζων ἔδεν ἥτιον ἢ σπεράζων ἐλυσιτέλει τοῖς συνδιατρίβουσι.* *Be the manner what it would, serious or pleasant, he was constantly useful to them with whom he conversed.* So in the very first Sentence of the *Symposium*, *Xenophon* says, that He thinks that *the Acts of Good and Worthy Men*, *τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν ἔργα*, εἰ μόνον τὰ μετὰ *ΣΠΟΥΔΗΣ*
πρατ-

πραττόμενα ἀξιολογούμενα εἶναι, ἀλλὰ καὶ τὰ ἐν παιδίᾳ, *not only such as are done in a serious guarded manner are fit to be remembered, but likewise such as are done in unguarded hours*; by which he means *all sorts of Actions*. Accordingly he uses ἔσχαψαν τε καὶ ἐσπύδασαν much in the same sense as ἐπαιζεν καὶ ἐσπύδασεν, in the *Symposium*; and Socrates in the passage before cited about Circe is introduced as ἐπισκώπτων, *rallying, and talking with Humor*; *not jesting in Opposition to earnest*.

I mention these things only to shew on what *low suspicion, or conjecture*, Plato is supposed not to have taught a future State of Rewards and Punishments in *earnest, constantly and uniformly*. Now if notwithstanding this, Plato is represented as *not believing* a peculiar and distinct Existence, when he declares himself so expressly as he has done over and over *for it*, I say, that Mr. Warburton may as well be represented as not believing what *He* professes to demonstrate. A mere conjecture or suspicion is as good and as strong in the one case as the other, and Both must be admitted, or Both rejected. Plato declares himself *seriously* and in *earnest* for a future state of Rewards and Punishments again and again: and yet Mr. Warburton affirms that He *believed* nothing of it. No direct Evidence is produced for this, but only conjecture. If any man therefore will go the same way to work with Mr. Warburton, and urge conjecture in contradiction to
express

express Declarations, which way can *He* evade the charge? He has laid the Ground in his own way of reasoning, and he must take the consequence, be it good or bad.

But he tries to retort this charge upon me, and to "keep to probability," p. 148. At the same time he forgets the Ground of the charge, which is, his affirming *Plato seriously* to teach Doctrines which He did not believe.

Mr. *Warburton* charges *Plato* with the Disbelief of a future State of Rewards and Punishments, notwithstanding *Plato publicly and openly* maintained such a State. Mr. *Warburton* likewise openly and publicly maintains the divine Legation of *Moses*: At the same time he tells us, that He has been *admitted into*, and is *just come from the Schools and Cabinet Councils of the Philosophers and Lawgivers of old*, who had a DOUBLE Doctrine, One for *Themselves*, the Other, according to the Establishment, for the *People*, and which themselves did not believe, though they publicly taught it. Now Mr. *P*—— suggested, that Mr. *Warburton* may be from hence *suspected*, "if Suspicions are to be admitted in Opposition to express declarations", not to believe what He has openly and publicly taught. For being "*admitted into*, and just come from the *Cabinet Councils of such double Dealers*", as He himself declares, He ought to be *suspected* till he can clear himself. And in Truth it will be no easy matter to do it: For why should Mr. *War-*

B *burton's*

burton's word be taken more than *Plato's*, who is said by Mr. *Warburton* to *disbelieve* what he *publicly maintained*? Why is not *Plato's* word to be taken for his believing what he openly taught, as much as Mr. *Warburton's* for what He openly teaches? And let me add, that if Mr. *Warburton* had conceived that *Moses* came from God, and had from him the Laws which he declared he had; could He so readily have fallen into *Abuse* of his Neighbour? Could He so readily *raise a false Report*, contrary to the Law, *Exod. xxiii. 1*? Vid. *Remarks*, part 2d, p. 139, 140. Or is not the spreading of falsehoods to the Injury of any man's Character, a most shameful Immorality? But enough: I will now consider Mr. *Warburton's* retortion of this charge upon Me as *undermining Religion*.

“ 1st. He *supposes* it not unlikely, that in order
 “ to conceal my purpose as well as to carry on
 “ my attacks more regularly, I should begin
 “ with an *Outwork of Religion*, on pretense of
 “ some defect in *its* construction, that might
 “ prejudice the Defense of the *Fort* itself:
 “ For instance; let us suppose it to be that
 “ *illustrious Testimony* of Paganism recorded by
 “ *Pblegon* for the *unnatural Darknefs* at the
 “ Crucifixion, where some *Mathematical Un-*
 “ *believer* might very fitly serve him in the
 “ post of Engineer”, p. 148.

In answer to this,

1. I never knew any one, except Mr. *Warburton*, that had Imagination strong enough to suppose the Testimony of *Pblegon* to be an

Outwork of RELIGION. What Idea has Mr. Warburton to the Word RELIGION? Or does he think *Religion* in general, to be the same with *Christianity*, that he makes *Pblegon's* Testimony to be an Outwork of RELIGION?

2. I am supposed to "pretend some defect in ITS construction", *i. e.* in the construction of this Outwork. It is true that I do suppose the illustrious Testimony of *Pblegon* not to be a Testimony "for the Darkness at the Crucifixion." But the point Mr. Warburton has in hand is, to shew that this Testimony is an *Outwork* of RELIGION. If any one will grant, or can prove *Pblegon* to have witnessed to "the darkness at the Crucifixion" of Christ, it might indeed then be urged as an illustrious Testimony to that *Darkness*. But as it never has been *proved* to have relation to That *Darkness*, the absolute denial that *Pblegon's* Testimony had relation to that particular *Darkness* cannot possibly be undermining RELIGION, or any *Outwork of Religion*, unless That *Darkness*, and *Religion* be the same thing.

3. But let Mr. Warburton suppose that *Religion* in general, and *Christianity* in particular are the same thing. Then He takes for granted, without *Proof*, without *Evidence*, that *Pblegon's* Testimony relates to the "Darkness at the Crucifixion"; or is an *Outwork* of *Christianity*. Could he *prove* this, (which it is not in his power to do,) then he might in-

deed have some pretense for saying, that *Pblegon's* Testimony is "an Outwork of Religion." But *Pblegon* mentions no *Unnatural Darknefs* : He mentions no *Time of the Year* at which an *unnatural Darknefs* happened : He mentions nothing but a *very famous Eclipse* ; and in fact there was a very great and remarkable Eclipse that year. Now let Mr. *Warburton* prove, that *Pblegon* did not speak of an Eclipse in *November*, but of an *unnatural Darknefs* in *April*, if He can. If he cannot, then to attack that illustrious Testimony is not to attack an Outwork of *Christianity*, but a mistaken application of a Testimony to what it has *no manner of Relation*.

4. But let us suppose the Testimony of *Pblegon* to relate to the "*Darknefs at the Crucifixion*"; and let us suppose that Darknefs to be "*unnatural*"; (Both which Mr. *Warburton* ought to have proved, but neither of them has he Hardiness enough to attempt;) He says that I made use of a "*Mathematical UNBELIEVER*" as an *Engineer*. Does Mr. *Warburton* believe the Divine Legation, and thus dare to spread Abuse, and calumniate his Neighbour? I published the *Calculations* of Four different Persons: *Three* of whom were as able and as Good Astronomers as any in *Europe*. Three of These agreed to a very Trifle in the Computation of this ECLIPSE, (For, *Pblegon* never calls it an *Unnatural Darknefs*, but it is an *Eclipse* which He bears Testimony to.)

to.) and They named the Stars which might have been seen on that Occasion : and *Pblegon* tells us, that the *Stars appear'd*. Now I have a Right to demand of this man of Abuse, to explain what He means by making Use of a *Mathematical Unbeliever* to blow up the Fort of Religion. Must all be *Unbelievers* that attempt to compute the Eclipse mentioned by *Pblegon* ? Does he do service to Religion, does he do it to *Christianity*, to spread about idle Rumors of Great Men's *Unbelief*, supposing them true ? Can He *prove* what he says, when call'd upon ? If He has heard any idle Expressions of any man, or any idle reports of any man, will they amount to evidence of his *Unbelief* ? Or what has *Unbelief* to do in this Affair ? It had been more pertinent in Mr. *Warburton* to have shewn the falshood of the *Calculations*, than to charge any one of the Calculators with *Unbelief*. But He knows that 'tis easier to throw dirt, than to dare to attempt to confute those *Calculations* : Nor will he undertake the *defence* of that *Testimony*, notwithstanding all this pretence of its being an *illustrious Testimony to the unnatural darknefs at the Crucifixion* ; and to RELIGION.

The next step he charges me with taking, in order to *undermine Religion* is, " The pretending to free the Gospel from *Superstition*, by writing the *Scripture Doctrine* of *Demoniacks*. For you must know, says he, *The Scripture Doctrine* of a thing, is
 " the

“ the *Phrase* in fashion to prove, Nothing,”
p. 150.

Supposing it to be so with Mr. *Warburton*: Did I ever publish any Book entitled *The Scripture Doctrine of Demoniacks*? Let therefore the *Scripture Doctrine* of a thing, be “ a *Phrase in Fashion* ; ” Be it a *Phrase* “ to prove nothing ” ; Be it what Mr. *Warburton* pleases—Something, Nothing— What is That to me, who have never yet used that *fashionable Phrase* as the Title to any Book of Mine ? So that here again Mr. *Warburton* is quite mistaken, and has said nothing that has any possible Application to me, against whom he design’d something maliciously witty.

From this This exact Reasoner, proceeds to what I have said about *Prophecies* ; and because I have pleaded for the *Single Sense* of *Prophecies*, He concludes, that I have “ *struck at Prophecies.* ” p. 150. “ And thus ”, says he, “ we see a cautious indeed, but a regular “ and steady and determined purpose : The “ Approaches are made in form ; the Trenches “ opened ; the Batteries plaid ; the Breach “ stormed ; and at last the OLD HOLLOW “ *Fortress of Religion* blown up into the Air.” p. 151, 152.

Tell me, You that are not to be “ *tender to my bad Logick,* ” tell me, what Connexion there is in all this ! How is RELIGION concerned, supposing what I have said about *Pblegon’s* Testimony to be either *True* or *False* ?

Sup-

Supposing what I have said about *Demoniacs*, right or wrong, How is RELIGION concerned? Did Mr. Mede endeavour to "blow up the *Fortress of Religion*," when he declared his Opinion about the *Demoniacs* of the Gospel? Did all those learned and great men, who did not conceive *Phlegon's Eclipse* to be the same with the *darkness* at the Crucifixion, design to "blow up RELIGION"? Who is it that has introduced such decent Language as — "the *Old hollow Fortress of Religion*"? Is it not Mr. Warburton? Is not Religion always the same, founded in the nature of things? Or if by Religion he means *Christianity*, Is it not as strong, as secure, as free from attacks, if *Phlegon* be, or be not, admitted as an evidence to that *darkness* mentioned in the Gospels? Or if you will have him admitted, is it certain that he speaks of the *same Fact*? Is he a *clear Evidence*? Is such a credulous, superstitious, fabulous Author of such mighty Importance to Religion; Or to the *Christian Religion*, which is supposed to be the same thing, by this *exact Reasoner*? But This it is to be a *Good Logician*, and a *Good Critick*! Which if it consists in such reasoning as hitherto has appeared in Mr. Warburton, I envy him not the Pleasure, or the Enjoyment of it.

Thus it is that He retorts upon me, what was said by my friend Mr. P—— upon him; without *similitude* of circumstances, without connexion, or foundation: He proceeds to
whisper

whisper it, though “ gently in my ear,” that what He hath said about the *Double meaning of Prophecies* is the occasion of all my “ *Hostility* against him”, p. 152. As if my Dissent in Opinion was a real *Hostility*; or as if I *began Hostility*, as he calls it, with him: unless it be *Hostility* not to FLATTER, not to commend what I cannot approve; not to cry up every thing that the JESUITS of *Trevoux*, or those of *Paris* have so much commended. I own that I never could see the Truth of the Premises of his Demonstration made out: Nor have I ever met with one single Person, that thinks them proved. Forgive me this Provocation. I desired to see the Truth of this Proposition made out,—That *all Legislators, Moses* excepted, made the Doctrine of a Providence in *its full extent*, or a future State of Rewards and Punishments, either the *Preface* to, or the *Sanction* of their Laws. Hath He done it? No. Hath he proved that any *One* Legislator of Old made a Future State of Rewards and Punishments, the *Sanction* of his Laws, or the *Preface* to them, *more than Moses* has? He hath not proved it of *One*; I’ll repeat it, He hath not proved it of *One*; and I will add, that it is not in his power to name *One, Single* Legislator, that did so more than *Moses* has, though he pretends that *All* of them did so. Here therefore is one great defect in his Demonstration; and this was the Point I thought him, and still think him, most immediately concerned

concerned to make good. But this is prudently left to shift for itself : And all he says to it is contained in this Remark “ *Moses* was in his [Dr. Sykes’s] Opinion, but of the SAME SPECIES with the *Pagan* Lawgivers.”

p. 153.

Of what *Species Moses* was, let Mr. Warburton enquire : He seems to have always appeared and acted as a *Man* : His Voice, his Shape, his Life, his Death, shewed him to be a *Man* ; much such a creature as *Zaleucus* or *Charondas*. He was indeed directed by God ; and he acted as a Mediator betwixt God and the Children of *Israel* ; and if this made him of any other *Species* than *Zaleucus* was, then it is not Dr. Sykes’s Opinion, that He was “ but of the same species with the *Pagan* Lawgivers,” but of *another Species*, different from them.

Conscious to himself that He was playing some *little Trick*, and willing to impose on his Reader, Mr. Warburton refers to a Note at the bottom of the Page, upon these words, “ *Moses* was in his Opinion, but of the *same Species* with the *Pagan* Lawgivers.” His words are these.

“ That I do Dr. Sykes *no wrong*, when I say He regards *Moses* as of the *same Species*, and puts him upon the VERY SAME footing with the Heathen Legislators appears from his own words, *This Doctrine of a future State was universally believed : Now*
C *Moses,*

“ *Moses, as a Legislator, was to lay down Laws*
 “ *to the Jews, and he was to incorporate their*
 “ *NATIONAL Religion into their Civil Law.*
 “ *This was done, not by inculcating what was*
 “ *universally received and believed by them, but*
 “ *by inculcating such points as were to make the*
 “ *NATIONAL Religion of the Jews. And in*
 “ *this he did EXACTLY what other Legisla-*
 “ *tors did: What was usefull to the State He*
 “ *admitted into the body of his Laws; and so*
 “ *far as it was usefull to the State: But far-*
 “ *ther than That, neither He nor Zaleucus*
 “ *concerned themselves.*” p. 153.

As soon as I read the Words, — “ That I
 do Dr. Sykes no Wrong”, — Sure I was that
 some Misrepresentation worthy of Mr. War-
 burton, was going on. He regards *Moses* as of
 the same Species with the Pagan Lawgivers.
 Well; go on. — “ And He puts him upon
 “ the very same Footing with the Pagan
 “ Lawgivers.” What? in every respect upon
 the very same footing? *Universally*, upon the
 same Footing? Or is it only in respect of one
 particular thing, concerning which I was speak-
 ing? But the good Man does me “ *no wrong*”,
 (so He would have it thought) in perverting a
 particular Assertion into an *universal* one; and
 this purely in kindness to me “ to hide my
 “ Blunders, and my Blushes.” For thus he
 goes on.

“ In which short Period are contained these
 “ four propositions — That it is not the Prac-
 “ tice

“ tice of Legislators to inculcate what is uni-
 “ versally believed — That a future State
 “ does not make one point of National Reli-
 “ gion—And for a good reason, because —
 “ That a future is ~~not~~ usefull to Society —
 “ That further than the good of the State
 “ *Moses* concerned himself no more than *Za-*
 “ *leucus* or any other Heathen Legislator.”
 Then follows this Remark — “ How much
 “ has this Author to THANK me for, when
 “ instead of exposing the other three parts of
 “ his book which abound with these beauties
 “ in every page, I confined myself to this,
 “ where the natural Obscurity of the Subject
 “ hides both his *Blunders* and his *Blushes*.”

p. 154.

Suppose now that I were to admit, (which I do not) that all these Four Propositions were contained in the words quoted from me, Does it follow that I make no difference, *none at all*, betwixt *Moses* and the *Pagan* Legislators? Yes; but I say, *he did exactly what other Law-givers did*. True; in *the point*, in *the one single point* I am speaking of, *viz.* Not professedly to speak of a future State, or to make it the *Sanction* of his Laws. If I am mistaken in this, it is easy to shew my mistake, by shewing that *Zaleucus* or *Charondas* have done something *more* than *Moses* as to this point: Nay, whereas Mr. *Warburton*, set out with asserting that *all* the Legislators of Old endeavoured to propagate Religion by “ making the Doctrine

“ of a Providence *in its full Extent* the grand
 “ *Sanction* of their Laws,” and afterwards endeavoured to soften the crude Expression, by saying that they “ *prefaced* and *introduced* “ their Laws by the inculcating the Doctrine “ of a Providence *in its full extent*,” — He cannot *prove* either of these Propositions: He cannot *prove* either of them true of *All* the Legislators of old: He cannot prove either of them true of any *one* of them, more than of *Moses*: And if he attempts to *prove* the Truth of either of those Propositions in *any* of them, I will undertake to *prove* that *Moses* has done *as much*, nay *more* than any of them, by shewing that *Moses* has expressed himself at least *more strongly* than any of the Legislators of Antiquity have done, (let him pitch upon whom he pleases,) to make the Doctrine of a Providence in its *full Extent* the grand Sanction of his Institutions. Now if the Doctrine of a future State of Rewards and Punishments be not made the *Sanction* of *Zaleucus*’s, or any other *Pagan* Lawgivers, Laws, more than it is of *Moses*’s Law, in *This* they are upon *the same footing*, how much soever their difference may be in *Other* points.

I am now in common Justice to “ thank ” Mr. *Warburton* for his singular Civility to me; in attempting to “ hide my blunders and my “ Blushes.” Yes Sir, I do *thank* Him for *misrepresenting* me here, because it is a manifest proof that he had no other way to seem to
 refute

refute what I had urged against him. Let him try ; Let him *prove* that *Zaleucus*, that *Charondas*, nay that *any one* old Legislator, made a future State of Rewards and Punishments the *Sanction* of his Laws, more than *Moses* has : Nay I will go further, Let him prove that *Zaleucus* or *Charondas* ever *prefaced* or *introduced* their Laws with the Notion of a Providence *in its full extent*. Surely what He has told us they ALL did, He can *prove* true of ONE at least ; or else this bold Adventurer in the Region of Paradox will return with poor Materials for his Demonstration.

But to consider his *four* Propositions which he says are contained in my words.

1st. " That it is not the practice of Legislators to inculcate what is universally believed." Let him put in one little word, viz. *All*, and I admit the Proposition. Read it thus, It is not their Practice, to inculcate *all* that is universally believed—and let Mr. *Warburton* make the most of it. 2dly. " That a future State does not make One point of *National Religion*." Here likewise put in a little word, viz. *Always*, and understand by *National Religion*, what is *peculiar* to the *Nation*, which is the Idea I had annexed to the word, and this proposition is true. Otherwise it is Mr. *Warburton*'s own proposition, and not mine. 3dly. " That a future State is not useful to Society." This likewise like the other must be explained ; for it may be useful

ful to Society, and yet not be a Law enacted by the Legislator. *Zaleucus* never made it the *Sanction* of his Laws ; nor *Charondas* ; nor is it in the XII Tables ; nor in any other old Legislator ; and consequently how *useful soever* to *Society* it may be, yet in fact none of the Legislators of old applied it to Society as a Sanction of their Laws. 4thly. " That *Moses* " concerned himself no more than *Zaleucus* " further than with what was useful to the " State." So that of the four Propositions for which I am to *blush*, Two are his own falsehoods : the third is impertinent ; or if it is to the point, it comes not up to what it is brought for : and as to the fourth, let him disprove it, if he fairly considers the occasion of its being mentioned.

I am now ready to wait upon him in his Remarks, and shall take them in his own Order.

I.

His First Remark relates to what he calls an "*immaterial cheat*", and is design'd only to let the Reader into my "*Manners*", p. 159. Now if it be " an immaterial Cheat", it is unworthy Mr. *Warburton* to have taken notice of it. But let us have it out ; for a *Cheat*, *material* or *immaterial*, I would not willingly lye under the Imputation of. I had observed that Mr. *Warburton* had said— " Most Writers " suppose the Theocracy to have ended with " the *Judges* ; but scarce any bring it lower " than

" than the Captivity : On the contrary I [Mr.
 " Warburton] hold that in strict truth and pro-
 " priety it ended not till the coming of Christ",
 p. 404. Having cited this Passage, and Page,
 (for this is of mighty consequence towards the
 " Cheat ",) I go on thus.— " H E R E it is
 " that He attacks Dr. Spencer's *Dissertation on*
 " *the Jewish Theocracy.*" Now comes Mr.
 Warburton with his Remark.— " Few An-
 " swerers have stuck at *Misrepresentation* ; but
 " then it was to carry on their business, the
 " Manufactory of *false Argument.* Our Ex-
 " aminer, *on the CONTRARY*, seems to do it
 " only to keep his hand in use ; — In a word,
 " the whole is a *studied Misrepresentation* of all
 " I said on this Subject." Pray, what is the
 CONTRARY to carrying on *false Argument* ?
 Is it not carrying on *true Argument* ? If there-
 fore I carry on the *contrary* to *False Argument*,
 what is the Complaint of *Misrepresentation* and
Cheat ? But I quote p. 404, and say, " H E R E
 " it is that he attacks *Spencer.*" No, says the
 man that hates a " Cheat ", " The very
 " mention of *Spencer* does not commence till
 " F O U R T E E N pages afterwards." It is a
 " Cheat " then to quote a wrong Page ; and,
 no doubt, it is a gross one in me to be guilty
 of so heinous an Offence. But is not Mr.
 Warburton guilty of the same kind of *Cheat* ?
 I said, it seems, that he *attacked Spencer* at
 p. 404, referring to a Section in which he
 confutes first *Le Clerc*, who " borrowed all his
 " Argu-

“ Arguments from *Spencer* ”, and then *Spencer* himself, and which Section begins at p. 404. No, says Mr. *Warburton*, it is not HERE, viz. p. 404. that I attack *Spencer*. “ The very mention of Dr. *Spencer* does not commence till “ FOURTEEN pages afterwards,” viz. p. 414. Add then 14 to 404, and must not the mention of Dr. *Spencer* commence p. 418? How then did it begin at page 414? Excuse this trifling, when I have to do with a creature of this cast.

But perhaps the *Cheat* lies in this. Mr. *Warburton* had observed “ that most Writers “ suppose the Theocracy to have ended with “ the Judges; scarce any bring it lower than “ the Captivity. I myself suppose it continued “ to the Time of Christ. That Dr. *Spencer* “ wrote a weak and inconsistent book on this “ Subject.” The Cheat then may lye, in my saying— *Are we not now to imagine that Dr. Spencer was one of those writers that supposed the Theocracy to have ended with the Judges?* Whereas it seems the charge upon *Spencer*, was his writing a weak “ and inconsistent “ book ” only.

Now, when most writers make the Theocracy end with the Judges, scarce any bring it lower than the Captivity, and Dr. *Spencer* is charged with arguing “ upon the Supposition “ of an *absolute and entire Abrogation* by the “ establishment of the Kings”, D. L. p. 416, is it a cheat to say, *Are we not now to imagine Dr. Spencer was one of those writers that supposed*

posed the *Theocracy* to have ended with the *Judges*? But since the good man allows the *Cheat* to be *immaterial*; judge whether this shews my "*Manners*" or Mr. *Warburton's*, since he has not shewn the least mark of a *Cheat*, be it material, or not.

II.

Mr. *Warburton* calls Dr. *Spencer's* Notion of a *gradual Progress*, and *gradual Declension* of the *Theocracy* an *Abjurdity*. To shew this Notion not to be an *Abjurdity*, I observed what *Spencer* intended by the word *Theocracy*; and that he was consistent with *himself*. In contradiction to this, Mr. *Warburton* endeavours to prove Dr. *Spencer* not truly consistent with *himself*, but inconsistent with Mr. *Warburton*. For says he, "When God is pleased to assume the Character of a Civil Magistrate, he must like all other Civil Magistrates enter into his Office at once, and leave it at once." *Rem. p. 160.* Now Dr. *Spencer* under his Term, *Theocracy*, expressly takes in all the time that the *Jews* were under the immediate Direction and Dominion of God; not only from the Time of the *Horeb Covenant*, but from their *Departure out of Egypt*. As this was the Definition which Dr. *Spencer* had expressly given, and which comprehended all the time that God did, κρατεῖν, exercise a peculiar Dominion over the *Jews*, whatever was the manner in which he did it, He is

D

guilty

guilty of no *Absurdity* or *Inconsistency* with himself : He differs indeed from Mr. *Warburton* in the use of a Word, which He had defined. But says Mr. *Warburton*, “ if he “ intended all the time, that the *Jews* were “ under the direct *Dominion* of God, he “ *should* have used the Word *Legislature*, and “ not *Theocracy*.” Rem. 161. That is, Tho’ God exercised an *immediate Dominion* over the *Jews* all that Time, from their departure out of *Egypt*, to the *Horeb Covenant* ; and did give *Laws* but in a part of that time, yet Dr. *Spencer* ought to have used a word that signifies nothing but giving *Laws*, and does not express immediate and direct *Dominion*. Thus is Dr. *Spencer* proved guilty of *Absurdity* !

III.

It was argued, that if there was any *Abfurdity* in Dr. *Spencer*’s speaking of a *gradual Declenfion* of God’s Government, it may be justified by Mr. *Warburton*’s own Authority. For he himfelf fpeaks of the *gradual withdrawing* the extraordinary Providence from the *Jews*.

To this the Answer is, “ Our Advocate has “ here fairly convicted himfelf of a degree of “ Ignorance that I never would have ventured “ to fufpect of him.” My Ignorance is great enough, and I am ready enough to own it ; But what is it that Here I am charged with ?
Why,

Why, " Not knowing the difference between
 " the *Form* of Government, and the *Ad-*
 " *ministration* of it."

The word, *Government*, in *English*, comprehends Both these Ideas : And so I think does the word *Theocracy*, which implies the *form* of Government and the extraordinary Providence exercised or used in the *Manner* of Governing. And therefore I take it to be proper Language, to say there was a *Declension* or *imminution* of the Theocracy, or a *gradual withdrawing* of the Theocracy. " Yes, " but Dr. *Spencer* talked of a gradual decline " of the Form of Government ; I of the gradual Decline of the Administration of it", p. 163. This does not appear in Him : But in Mr. *Warburton* it appears, that the *Theocracy* and the *Extraordinary Providence* were *inseparable*. Now it is over and over asserted (by a degree of Contradiction that I never would have ventured to suspect in any Writer) that these *Inseparable* things were in fact *separated*. And if this be the Case, the *Theocracy* declined, or suffered *Imminution*. For if the Government, the Theocracy, did not continue to have what is absurdly said *in the nature of things* to be *inseparable* from it ; or if the Governor did not exercise that Providence which once he did, and yet continued to exercise Government, then his Government suffered *Imminution*, or declension from what it once was.

But it is replied, The *Theocracy* does not decline, but the *Administration* of it.

The *Theocracy* we are told has an *inseparable* Quality annexed to it, viz. an extraordinary Providence. If this then be true, I say, that if an Extraordinary Providence was *gradually withdrawn*, Then there was a gradual Imminution of this inseparable Quality. And when this *inseparable* Quality was totally gone, immediately after the Return of the *Jews* from Captivity, the *Theocracy* itself ceased. Here therefore is a Contradiction not easily to be parallel'd, That the *Theocracy* continued to the days of *Christ*, and yet an *inseparable* Quality of it ceased hundreds of years before *Christ*.

But let us view this in another light. It is charged with *Folly* and *Ignorance*, to talk of a gradual declension or Imminution of a Form of Government, of *e. g.* *Monarchy*. May not one Form of Government decline into another gradually? A Democracy grow gradually into an Aristocracy, an Aristocracy into a Monarchy, and *vice versa*? Yes, but a *Democracy* continues a *Democracy* till the very moment an *Aristocracy* begins; Or a *Monarchy* continues till the moment it ceases, and some other Form of Government begins. Allowing this, in one Sense, yet surely as the *Power* of a People gradually encreases, and they take upon themselves the Execution of many Acts of Government which their Kings were wont to exercise, and by de-
grees

grees they take away all Power from them, Does not *Monarchy* in such a State *decline*, and at last vanish? Is it *Folly* to talk of the *Declension*, or *Imminution* of *Monarchy* under such circumstances? The Form of Government among the *Jews* was a *Theocracy*; and the manner of Administration of the Government was by an Extraordinary Providence. This extraordinary Providence was gradually withdrawn, and at length totally ceased. When that which was the peculiar character of a Form of Government ceases, is not the Form itself something changed? Does it not *decline*, or suffer *Imminution*, when its peculiar properties *lessen*, or *abate*? It is too mean a Quibble to argue otherwise; and in the present case it is most absurd, because Mr. *Warburton* pleads for the *Separability* of an *inseparable* Property of a Theocracy.

IV.

The next charge brought against Mr. *Warburton* was, That He is *not consistent*, though *Spencer* was. To wipe off this Mr. *Warburton* refers to his former distinction betwixt the mode of Civil Policy and the *Administration* of it. The *Form* of Government was *Theocratical*; The *Administration* was by an extraordinary Providence, which was *inseparable* from the mode of Policy. The Inconsistency therefore of Mr. *Warburton* lies in this, That He had insisted upon a *Theocracy* and an *Extraordinary Providence*

Providence to be inseparable, and yet that the Theocracy continued to the days of Jesus Christ, and the extraordinary Providence ceased some hundreds of years before the days of Christ, i. e. Two things inseparable were in fact separated, and continued Separated several Hundred years. A Contradiction! which Mr. Warburton thinks himself able to defend.

V.

Mr. Warburton begins his 5th Section—
 “ But, now for a *Masterstroke*, worthy an *Answerer by Profession*.” And I am so well satisfied in the Truth and Justness of the Objection I had made, that I am contented to put the Issue of the debate upon this single point. I had argued, that by his *own Concession*, the Theocracy subsisted many hundred years without an extraordinary Providence; and yet He had maintained an extraordinary Providence to be a *necessary consequence* of, and *inseparable* from the Theocracy. This I thought, and still think, a self-evident Contradiction. How he endeavours to explain this away we shall see presently; but here it is that He so *ingeniously*, so *dextrously*, with so much Humour, interprets a passage in my Letter, and gives us a Masterstroke of his Wit. I had said, that if he gave me the Satisfaction I wanted, He *should find in me a mind open to Conviction*. This He construes,—He should find in me “ a Man who had been often con-
 “ victed.”

“victed.” Is this Perversion of words consistent with *Moral Honesty*? Is This the Man that writes for the *Truth* of any *Religion*? Is this the man that pretends to believe a *Divine Legation* in *Moses*, or in any one else, thus knowingly and wilfully to pervert any ones meaning? Let Him Write for the Credibility of a *Divine Legation* as long as He pleases, yet if he can be so easily, so palpably, convicted of gross *misrepresentation*, and abusing an Adversary, He’le do more Harm to his cause by his *Immoral Behaviour*, than He will be capable of doing good by all his Labours in Defence of Religion. The Best he says for this way of writing is — *Lusissi satis*, p. 244. But he forgets that this is casting *firebrands, arrows and death*, and saying *Am I not in Sport*.

But to return to the Subject. In Order to shew my charge of Contradiction to be unjust, He says — “The *Truth* is, I had expressly
“and particularly considered and confuted this
“very Objection in the 420th page of the
“Second Volume of the *Divine Legation* —
“where I have this Note at the bottom of the
“page.” Now do not these words carry an Intimation with them; as if I had not done Justice to Mr. *Warburton*, by omitting all Notice of this important Note at the bottom of the Page? Is it not designed to prejudice the Reader, as if I had omitted so remarkable a passage? Is He not to imagine that when Mr. *Warburton* tells him, “The *Truth* is that he
“had

“ had in a certain note confuted this Objection,” that I had not dealt fairly by him, in taking no notice of so material a Point? Whereas, 1. *The real Truth is*, there is no Note at all in that page, or in any other Page of my Edition, wherein he has *considered and confuted this very Objection*. He should therefore in common Honesty have told the *whole Truth*; and have said that he had inserted such a Note in the 2d Edition. But as he has vindicated himself, the Reader is to be imposed on, and made to believe or imagine that I had not done him Justice in not taking notice of the Note. Has not Mr. Warburton a right to talk of *Masterstrokes worthy an Answerer by Profession*? And does he not know how to use them? But,

2. Since He has here given us the Note, I must beg leave to say, that it is so far from removing the difficulty, that it has left the Objection in its full Strength. He had laid it down, “ That an Extraordinary Providence “ was one *Necessary Consequence* of, and *inseparable* from a Theocracy. The Objection was, that by his own Confession These two things were in fact *Separated*. “ To explain “ this”, he says, “ that He must *needs mean* “ that it was so [*viz.* inseparable] in its *original* “ *Constitution*, and in the *established nature of* “ *things*. FOR as this extraordinary Providence was, *besides*, a Reward for Obedience “ to the Theocracy, it became subject to a “ for-

"forfeiture by Disobedience and Rebellion,
 "though Subjection to the Government still
 "continued." Now,

1. The Note is upon the word *Inseparable* :
 And he tells us that he must NEEDS mean that
 the extraordinary Providence was " *in its ori-
 ginal Constitution, and in the established na-
 ture of things*" inseparable from the Theoc-
 racy. Now how does it appear to be *insepa-
 rable* " *in the established nature of things,*"
 when in *fact* it was *Separated*? Or how was
 one of these the " *necessary consequence*" of the
 Other, when in fact the *Separation* was the
 strongest proof possible that the One was not
 the NECESSARY consequence of the Other.

2. An Inseparability " *in the Original Con-
 stitution, and in the Established Nature of
 things,*" is an Argument *a priori* against se-
 parability *in fact* ; and will prove that the Ex-
 traordinary Providence *could not cease*, whilst
 the Theocracy continued. But since the Ex-
 traordinary Providence did *in fact* cease, the
 Consequence is, that there was no *Inseparabi-
 lity* " *in the Original Constitution and Esta-
 blished Nature of things.*" Mr. Warburton
 proceeds to assign a Reason why He must
needs mean, that the extraordinary Providence
 was inseparable in the Original Constitution
 and established nature of things.

3. "FOR as this extraordinary Providence
 "was, besides," — *Besides* what? *Besides* its
 being *inseparable* in its original Constitution,
 E and

and in the established nature of things. This was the point to be proved; and He begins the sentence with what was to look like attempting to prove something — “ FOR as “ this extraordinary Providence was a Reward for Obedience — it became subject to “ a forfeiture.” But this is no proof that the extraordinary Providence was *inseparable* in “ the original constitution,” but that it was *separable* in that, and in the “ established nature of things.” So that hitherto the Note does not help him out of the difficulty. Let him go on.

4. “ FOR as this Extraordinary Providence was, besides, a Reward for Obedience to the Theocracy, it became subject “ to a forfeiture by Disobedience.” If so, it was not *inseparable* from the Theocracy; but was by the very Supposition *separable*, as depending upon *Obedience* or *Disobedience* of a people, who always were stiffnecked, and unruly. He makes therefore what was *inseparable*, as he says, *in the nature of things, separable* by Disobedience; which is an Absurdity in terms.

5. He goes on, This extraordinary providence—became subject to a forfeiture by — “ *Rebellion*, though *Subjection* to the Government still continued.” This is a new sort of *Rebellion against* a Government, whilst *subjection* to it *still continued*. How is *Rebellion* and *Subjection* to a Government to be carried

on

on at the same time ? Mr. *Warburton* may write ABOUT Government all his Life, before he will be able to reconcile such Absurdities, as *Rebellion against*, and *Subjection to* a Government still continued.

6. In the *Established nature of things* an Extraordinary Providence, and a Theocracy are *inseparable*. It were to be wished that Mr. *Warburton* would have condescended to have told us, what he meant by the “ established nature of things.” Who was it that *established* them so as to make them *inseparable*, and at the same time put them upon a condition that made them in fact *Separable* ? Should he say that God made them *inseparable* on the condition of Obedience, but *Separable* on the condition of Disobedience, to his Laws, then Mr. *Warburton*’s position is false, “ that “ if the Jews were really under a Theocracy “ they were really under an extraordinary Providence. And if a Theocracy was only “ pretended, yet an extraordinary Providence “ must necessarily be pretended likewise : In a “ word, they must be both true or both false, “ but still *inseparable*.” D. Leg. p. 419. The Jews were under a Theocracy ; And That Theocracy continued by Supposition to the days of Christ : Now if the extraordinary Providence ceased long before Christ’s days, what is offered in this *Note* does not explain the *Inseparability* of those Two things, but asserts the *Separability*, in flat contradiction to the

word *Inseparable* upon which the *Note* was made.

7. Perhaps the other words which Mr. *Warburton* has used may convince him, if it be possible, of his mistake. He tells us that the extraordinary Providence was the *necessary* consequence of the Theocracy. And indeed if they were *inseparable*, the One must be the *necessary* consequence of the Other. But when a man has owned that an extraordinary Providence might be *forfeited*, and *separated*, it is impossible for him to shew the One a *necessary* consequence of the Other, since it can be no more than a mere *accidental* consequence at most.

Lastly, Mr. *Warburton* for the better Explanation of this *Inseparability* of the extraordinary Providence from the Theocracy, illustrates his meaning by a Domestic instance. "A voice
" in the supreme Council of the Kingdom is
" the NECESSARY consequence of an *English*
" Barony: Yet they MAY BE SEPARATED
" by a Judicial Sentence, and actually have
" been so, as in the case of the famous Lord
" *Bacon*, who was deprived of his Seat in the
" House of Lords, and yet held his Barony."
p. 172. This puts me so much in mind of his own words, that I cannot forbear using them.
" What must we do with our Writer under
" this strange Idiosyncrasy? The general case
" of such Kind of writers, when they stum-
" ble, is, to run instinctively as it were from
" their

“ their own *blunders* : But our Author de-
 “ lights to dwell upon *his*, affects to enjoy
 “ them ; and when he leaves them but for a
 “ moment, returns again and again to them,
 “ as if *enamoured* of his own Image in them.”

p. 168. Does this “ domestic instance ” prove
 the *Inseparability*, or the *Separability* of a voice
 in the Council of the Nation from an *English*
Barony ? How, in the name of *good Logic*,
 does it prove a Voice to be the NECESSARY
 consequence of a Barony ? What ? is *Insepa-*
ble and *necessary* the same as *Separable* and *not*
necessary ? Strange Argument ! that holds good
 both ways, and proves direct contraries to be
 both True ! a thing, which Mr. *Warburton*
 alone can undertake to do.

The Truth of the case was plainly this,
 That when the Theocracy began, God en-
 gaged himself, upon their Obedience, to be-
 stow particular Blessings upon the *Jews* ; Secu-
 rity against their Enemies ; Double Crops at
 certain Times ; seasonable Rains ; Remark-
 able Plenty ; a great Encrease of themselves ;
 and if at any time they were driven out of
 their land, and would heartily turn to God,
 they should be brought back again : in short,
 the Lord was to make them plenteous, in
every work of their hand, in the fruit of their
body, and in the fruit of their cattle, and in the
fruit of their land, for good. But notwith-
 standing all this, there were to be Widows and
 Fatherless ; and *the Poor were not to cease out*
 of

of the land; and there were to be *needy* in the land, *Deut. xv. 11.* What was promised, God was able to perform, and certainly was determined to do it, if the children of *Israel* would perform their parts. But to talk of an *Extraordinary Providence*, as *inseparable* from the *Theocracy*, is an Absurdity fit only for a Man of Paradoxes to maintain, who can either hold it, or give it up as Occasion requires.

VI.

The 6th Section contains nothing but a positive Assertion that Dr. *Spencer* argued *weakly* and *inconsistently*. Which is readily granted, if Mr. *Warburton* will strain Dr. *Spencer's* words, and force them into a meaning which the Author seems not to have had in view. I thought it right to interpret a word in a sense in which it has been used; and which I conceived Candor and Good-nature would justify. But if Mr. *Warburton* will insist on the rigorous method of interpreting every word, I apprehend it may be made appear not only that Dr. *Spencer* was *inconsistent*, but that the Author of the *Divine Legation* has argued as *weakly* and *inconsistently*, as ever *Spencer* did.

VII.

When He comes to confute my Interpretation of *Spencer*, where I said that He was much "misrepresented", and "that by Ab-

" *rogation* He did not mean a *ceasing*, but
 " an *Alteration* and *Abatement*" — Mr. War-
 burton's Remark is — " In the first place then
 " it seems, that when one charges an Author
 " with *contradiction* in his Expressions, if he
 " had a meaning that was *consistent*, he is
 " much *misrepresented*," p. 179. No, I say
 not so : But if he had " a meaning that was
 " consistent", and his Expressions will bear a
 Consistency, surely, if there be any Candor, if
 there be any Ingenuity, if there be a grain of
 Good-nature, if a man be not a Composition
 of Spleen and Envy, he will not urge that as
 a *Contradiction*, which may easily and fairly be
 reconciled by only taking a word in a favour-
 able sense in which good writers have used it.

The word upon which this charge against
 Spencer turns is, *Abrogatio*, which I said did
 not signify here a *Ceasing*, but an *Alteration*,
Imminution, *Abatement*. Mr. Warburton re-
 plies — " Where did he get his LATIN?
 " *Cicero*, *Livy*, and ALL the Roman Writers,
 " Lawyers as well as Philosophers, use it ONLY
 " in the Sense of *Dissolution*, *Abolition*, and
 " the *entire ceasing* of an Office or Command",
 p. 180. Methinks so positive, so dogmatical
 an Assertion might have been a little softened.
 Is he sure, very sure, that ALL Roman writers
 use this word *only* in the sense of *Dissolution*,
 and *entire ceasing*? Is he sure, " that *Abroga-*
 " *tion* was *Abolition* in ALL NATIONS and
 " Languages till Dr. Sykes FIRST pleaded in
 " Abate-

“ Abatement.” Such Assurance ought to be incontestable ; and he should be *certain*, that I am the *very first* that ever took the word, *abrogatio*, to signify, *lessening*, and not *total Dissolution*.

I suppose Mr. *Warburton* may have heard of one *Festus* who certainly lived before me ; and likewise of an Old Glossary in *Stephan's Thesaurus*, made before I was born. Now this *Festus* was a *Roman writer*, and He interprets the word *Abrogare*, by *infirmare* : And does *infirmare* signify the *entire ceasing*, or *Abolition* of a thing ? The Old Glossary at the End of *Stephan's Thesaurus*, has it thus : *Abrogo*, ἀποκυρῶ, ἐλαττώ, that is, to *lessen* as well as to *make void*. I grant that it is often, nay usually, used in the sense of *Abolition* ; but to talk in this dogmatical way about the meaning of this word, shews him as extraordinary a *Critick*, as other parts of his work shew him a good *Logician*. Suppose now *Spencer* to have used this word in this Sense, for *Imminution*, *lessening*, or some such Idea, then all his Inconsistency is at an End : And I am not the *FIRST*, that has interpreted *Abrogation* by *Imminution*, whatever this Man of Learning pretends.

But if it does not signify, *Abolition*, he asks—“ What then does it signify ? ” Why it signifies an *Alteration and Abatement*. But now where did he get his *English* ? What ? is an *Alteration* of Government, “ only an
“ *Abate-*

" *Abatement* of it ? The Alteration of a Theocracy we understand ; but what is the *Abatement* of it " ? p. 180. An *Alteration* is certainly made, when the Manner of Administration is any how *changed* : And by *Abatement* of the *Theocracy* is meant, when God did not govern with so many or so strong manifestations of his Providence over the *Jews*, as he had done.

I had observed, that *Spencer* could not mean by *Abrogation* a *total ceasing*, because his great design was to shew that the Theocracy continued to Christ's days and longer. He THEREFORE uses more than once a phrase [that does not imply an *Abolition* of the Theocracy, but only an *Alteration* of it,] *Regiminis mutati*. Mr. *Warburton* replies " *Therefore ! Wherefore ?* Why because by *Abrogati*, he meant " only *abated*, therefore he uses, *mutati*, more " than once to explain himself." As if it were not good Sense, and perfectly consistent, first to use the word, *abrogati*, not in a sense of *total Abolition*, but of *Imminution* ; and then to use a word which expressed a *Change*, in order to convey his fixed meaning. He does not suppose the Theocracy to have *ceased* when the *Israelites* desired a King ; nay he asserts that at that time, God consented to their request purely to avoid a greater Evil. He did not *cease* at that time to be their King and Governor ; nor could this Inference have been drawn from what *Spencer* says ; unless you will force him

to use *Abrogati*, for total Abolition, and make *Duration* at the same time signify *ceasing*.

I think we have done with Dr. *Spencer*; and it is time to pass to some thing else. Mr. *Warburton* states the matter to be done thus—

“ He [Dr. *Sykes*] to objecting against the Extraordinary Providence of Heaven : I to a Defence of this certain and necessary consequence of a Theocracy”, p. 183.

Is it possible to conceive, that a Man of common Probity, or *Moral Honesty* ; Is it possible that a Man of any Regard to Truth ; that a man of any Religion ; that a *Christian* ; that one of any complexion but that of Spleen, and downright Malice, could possibly state the matter in debate, or that was to be debated betwixt us, in this wicked shameless manner ? Is it “ my proper business to object against the extraordinary Providence of Heaven ” ? Is it the same thing “ to object against the extraordinary Providence of Heaven ”, and to object against *such an Administration* of the extraordinary Providence, as Mr. *Warburton* contends for ? May not the one be rational and pious, and worthy of a good Man, whilst the other may be false and full of Impiety ? The charge made by this man is, *universal*, that it is “ my proper business to object against the extraordinary Providence of Heaven ” : And Mr. *WARBURTON* has published this Scandal to all the World ; when he knows that I am pleading for the extraordinary Providence
of

of Heaven, in this very instance ; though not absurdly and groundlessly, as He has done. I have pleaded for it in such a manner as has obliged Him Himself to grant me all that I contend for, or desire, as will appear presently : How then is it, that He could allow himself the Liberty of talking in this shameful strain ?

1st. then, Let Mr. *Warburton* lye under the character of a *Calumniator* and FALSE ACCUSER, a mark of real Infamy, unless he *proves* what He here lays to my Charge. A thing ! at the same time impossible for him to do, because I am, and have been all along, pleading *for* the Extraordinary Providence of Heaven over the Jewish Nation. 2. Whereas He says I must “ RETURN to my proper business to object against the extraordinary Providence of “ Heaven ” — I cannot RETURN to what I had never been *at* before : Let This therefore be marked as a *Second* instance of a Man that has no regard to what falls from his Pen— a second instance within the Compass of less than three lines. Nor let him think to escape by any little Evasion or idle Explication ; for so gross, so wicked, so injurious, an Accusation ought to be well proved, or the Author of it ought to be branded with Infamy.

My business then is to “ Return to object-
“ ing against the Extraordinary Providence of
“ Heaven ”, Mr. *Warburton*’s “ to a Defence
“ of this *certain and necessary* Consequence of a

“ Theocracy.” What can one do with this Man? He is to defend a CERTAIN AND NECESSARY consequence of a Theocracy; a thing that He maintains to be *inseparable* from it; and yet he owns the *actual Separation* of them. Can a certain and *necessary consequence* of any thing be actually separated from it, and yet the thing itself subsist? The difference betwixt Mr. Warburton and me is this. I pleaded for an extraordinary Providence over the *Jewish State in general*, and denied that it extended to *private men in particular*: I urged that the Blessings and Curses, were *general and national*, such as related to them as a *People*, but not to *particular persons*; at the same time allowing that God did bless *Particular Persons* amongst them, as well as now he does, in *all Nations*. Mr. Warburton had stated his Notion, that the “ Extraordinary Providence was “ administred, 1st. Over the *State in general*, “ 2d. Over *private Men in particular*.” The first of these I contend for, as much as Mr. Warburton, and therefore I am astonished at this *general* charge, that I am “ objecting “ against the extraordinary Providence of Heaven.” The extraordinary Providence over the State is founded upon God’s condescending to become *King* of the *Jews*, and Ruling them as their Political Governor, and promising them certain Rewards, and threatening them with certain Punishments, according as they obeyed or disobeyed his Laws. Now
 this

this Government of God was over the *State* in general ; it affected the State, and the Blessings were 'promised to That. Mr. *Warburton* undertakes to prove that the Extraordinary Providence extended likewise to *private men in particular*. And with this He begins his Section,

VIII.

He first says, that " His Reason [Mr. *Warburton's*] holds equally strong for an extraordinary Providence over *Particulars* ; as " for the *State in general*, " p. 185. To prove this, He argues, " That where God condescends to assume a *Civil Character*, he condescends to administer it in a *Civil* manner, " which is done by extending his Care over " the *whole*." True. " Then, says he, I infer upon the same grounds an extraordinary " Providence over *Particulars*." This Inference being what is denied, He attempts to prove it thus : " F O R the Justice of the " *Regal* Office is equally concerned in extending its Care to *Particulars* as to the State in " *general*." Was there ever such a Proof given of so momentous a point ? The *Nation* consists of *Particulars*, and the Collection or Aggregate of *Particulars* makes the State or Nation. Now God's condescension to become a *Civil* Governour, and to promise Blessings to the *Nation* if they would choose him to be their King, and would keep his Laws, would
not

not oblige him to act otherwise than as a CIVIL Governor, in Conformity with his Promises : and if the Happiness of the *whole* be provided for by a King governing in a CIVIL manner, and performing all his Engagements, — That is all that ought to be expected from him. The Happiness of the *whole* may certainly be provided for very well, and yet *private men in particular* may be much prejudiced. And This is the Case in all CIVIL Governments under the Sun, and cannot but be so : unless you will introduce a continued Scene of Miracle, which is not CIVIL Government. In the case of the *Jewish* Theocracy, where particular *Plenty*, e. g. was promised to the *State*, even That could not be produced, without the casual Hurt of many Particulars. And so when Security against enemies is engaged for ; the Loss of a *few* Lives may effectually bring this to bear by a wise and prudent Management ; and the State or Nation may be safe, though some *private Men in particular* may be unhappy enough.

But Mr. Warburton is willing to help me out of the “ confusion ” he supposes me to be in. He fancies that “ in my Opinion the giving a “ *Law* and the *becoming a King* was one and “ the same thing.” “ Hence it was, that as the “ *Legislative* Power in the institution of good “ *Laws* extends its providence only over the “ State in general, he concluded, that the *Ex-*
“ *ecutive*

“ *ecutive* Power, in the Administration of
“ those Laws, does no more”, p. 186. In
my Opinion, the *Legislative* is, or may be,
very *different* from the *Executive* power in a
Nation : But in the *Jewish* State, it is my Opi-
nion, that it was the *same*. God was the Le-
gislator ; and God was the King and Executor
of his Laws ; Not indeed always *immediately*,
but, as other Kings do, by Officers and parti-
cular Persons sent by him, to administer the
Government as he should appoint, and who
represented him. I had therefore a Right to
say, that *the Blessings and Curses were general*
and national, agreeable to the Character of a
King and a Legal Administration. And since
“ the Legislative Power in the Institution of
“ *good Laws* extends its Providence only over
“ the *State in general*, the *Executive* power in
“ the administration of *those Laws*, does the
“ *same*.” But Mr. Warburton asks— What !
“ Is it only agreeable to the Character of a
“ King and a *legal Administration* to take care
“ of the *State in general*, and *not of Particu-*
“ *lars*” ? Yes. Civil Government is to take
care of *Particulars* as far as *Civil* Government
can ; and no farther. But God as King of the
Jews never promised such a state of Happiness,
as that *no Transgressor* was to miss a present
Punishment, nor *any* observer of the Law his
present Reward. The meaning of which
words will come now to be examined, for
much

much of the present controversy depends upon them.

IX.

The great Question is, A Theocracy being admitted, and in consequence of that an extraordinary Providence over the State in *General*, whether this was administered likewise to *private men in particular* ; and this, in such a manner as that “ no Transgressor of the Law “ escaped Punishment, and no Observer of the “ Law missed his Reward.” As I denied the Administration of an extraordinary Providence to *Particulars*, further than *Civil Government*, and a *Legal Administration* required ; I then particularly enquired into Mr. *Warburton*’s assertion, that “ no Transgressor of the Law “ escaped Punishment, nor no Observer missed “ his reward.” The Evasion here of Mr. *Warburton* is very extraordinary. — “ The “ words, no Transgressor, &c. are not to be “ found in THAT PLACE where I stated the “ *Nature* of the extraordinary Providence, but “ in ANOTHER, where I speak of the CONSEQUENCES of it”, *p.* 191. It is well that the words relate to an extraordinary Providence : And since He admits them, and owns that He was speaking of the CONSEQUENCES of an Extraordinary Providence *in the place* where the words occur, That is as much as I have occasion for. The words are thus. — “ We “ have shewn at large in the first Volume, “ that

" that under a *Common* or *unequal* Providence,
 " civil Government could not be supported
 " without a Religion teaching a future State
 " of Reward and Punishment." This I here ad-
 mit, though He is very far from having proved
 it in his first Volume ; how much soever he has
 talked ABOUT it : But I enter not into that
 Affair. He goes on ; " And it is the great
 " work of this Volume to prove, that the *Mo-*
 " *saic* Religion wanting that Doctrine, the
 " *Jews* must necessarily have enjoyed an *equal*
 " Providence, under which holy Scripture re-
 " presents them to have lived. And THEN,
 " no Transgressor escaping Punishment, nor
 " Observer of the Law, missing his Reward,
 " human Affairs must be kept in good Order
 " without the Doctrine of a future State."
 The Jews enjoyed an *equal Providence* : In an
equal Providence, no Transgressor escaped Pu-
 nishment, nor any Observer of the Law missed
 his Reward. Therefore no Transgressing Jews
 escaped Punishment, no Jew observing the
 Law missed his Reward. I am very little Sol-
 licitous, whether He will call this a *Definition*
 of an extraordinary Providence, (which I never
 did) or whether He will call it a *Consequence*
 of it, which He allows : for it is true, upon
 this State of the case, that no single Transgres-
 sor, without Exception, ever escaped Punish-
 ment, nor any Observer of the Law missed his
 Reward.

An *unequal*, or *common* providence, is when Good men escape or miss their present Reward, and wicked men prosper in their Wickedness, as they do at present. Nor is there any difference betwixt the one and the other sort of Providence than this. And where an *Equal* Providence is asserted to private men in particular, it must take in *Every individual*, or the *Equality* of Providence is destroyed. In the present *unequal* Providence it is not true that *Every* Good man misses his present Reward, nor that *Every* wicked man escapes a present Punishment. And as to *More* or *Fewer* meeting with their proper Merits or Demerits, it signifies nothing, where there is an actual *Inequality* allowed. But in an *Equal* Providence, it cannot vary from *Equality*, without becoming *Unequal*. Mr. Warburton calls this "quibbling" p. 237. And says, "What is not perfectly equal must needs be unequal. Therefore, as more than Ten may be either Eleven, or Eleven thousand, so *unequal* may signify, as well the HIGHEST degree of Inequality, such as that Providence exercised at present, or some small Deviation only from *Equality*." Surely never did any Christian vindicate the ways of God to man in such a dreadful manner. Does he dare to assert that That Providence which is exercised at present, is in "the Highest degree of Inequality"? Is no good Man blessed at present? Is no bad man punished here? But he chooses rather to accuse

accuse providence of the "*Highest Inequality*", than to give up his own hasty unguarded Notion. But of this more when I come to the latter Sections of his Book.

I just now cited Mr. *Warburton's* words, that the Reader might see them in their Connection. Let us see the Justification of himself. "What now, says he, has this Answerer by Profession done? He has taken the Words [no Transgressor escaping Punishment, &c.] from their *natural place*, misrepresented their *purpose*, and given them to the Reader as my DEFINITION of an extraordinary Providence to Particulars: And not content with that, has put this his *false* and *sophistical* Sense upon them, *That no one single Person without Exception*, ever escaped Punishment, or ever missed his Reward." p. 191—2. And in this *monstrous* sense, by the *worst* *Pervarication* repeats and applies them." *ibid.*

As for their *natural place*, I think it signifies no matter *where* the words occur, so that they are the Author's words, and in just construction fairly and fully relate to the point to which they are applied. As to their being the *Consequence* of an *Equal* Providence, Mr. *Warburton* is so gracious as to own it. As to their being a Definition of an Extraordinary Providence, I never called them so. The Definition of it is, the Display of Rewards and Punishments *here* according to the Merit or Demerit, the good or ill behaviour, of particular Persons: And it is

thus, that Mr. Warburton too hath defined it. *Exam.* p. 197. And as to my using the worst Prevarication, I appeal to the common Reader. Mr. Warburton indeed says, that Those words “ could not mean by any Rules “ of Just Construction, that every single person, without Exception, was thus punished “ and rewarded.” *ibid.* Well then; What do they mean? I beg that Mr. Warburton would not put a monstrous sense upon them himself; nor use “ the worst Prevarication,” and by that means hope to escape. Let him say, what they mean. Why—That this extraordinary Providence over Particulars was so exactly administred, “ as that no one could “ hope to escape it or fear to be forgotten by it.” p. 192. Judge now, Whether I or Mr. Warburton uses Prevarication. No Transgressor escaping Punishment, is the same as no one Transgressor could HOPE to escape it: Nor any observer of the Law missing his Reward, is the same as no one Observer of the Law could FEAR TO BE FORGOTTEN by this Extraordinary Providence.

In the midst of this shameful Prevarication, that makes *escaping* to be not, *escaping*, but *hoping to escape* whether they did or did not escape; and *missing a Reward* to be, *fearing to be forgotten*, though they were forgot, (which is an Interpretation of words not easily to be matched in any writer,) we have One thing however granted me, which shews that
I did

I did not put a "*monstrous* sense," a "*false*," "*Sophistical*," sense on the words, *no Transgressor*. Mr. Warburton makes *no Transgressor*, to be the same with, *NO ONE Transgressor*, and, *Nor any Observer*, to be *NO ONE Observer*. Pray now, if *No Transgressor*, be *NO ONE Transgressor*, in his own words, is it "*monstrous*," "*miserable Chicane*," my "*πῶλον λέυδες*," to interpret *No Transgressor*, *no One Transgressor*, or *no one single Person*? Or does *NO ONE*, mean, *several*, in *English*, and imply *Exceptions*?

I grant there is "*miserable Chicane*" somewhere. Either Mr. Warburton is guilty of it, or I am. *No Transgressor*, He owns is the same as *NO ONE Transgressor*; and so I understood it: and accordingly I supposed it to be *No single Person without Exception*. On the other hand Mr. Warburton understands by *No Transgressor*, *No One Transgressor*; and yet pleads for *Exceptions*. So that by *NO ONE*, he means *several* escaped. Again; by, *No one Transgressor escaping*, I understood, *No one single person without Exception, escaping*. Mr. Warburton when pressed in this manner says, it is "*monstrous*," "*the worst Prevarication*," to understand these words in this sense; "*Escaping*," is the same as "*could hope to Escape*;" "*not missing*," does not signify "*actual Having*," but, "*could not fear to be forgotten*." Is any Reader to be put off with such idle *Chicane* as this? Or will
Hard

Hard Words and Abusive Language remove such Absurdities? But as I stand charged with "Miserable Chicane," with putting "false," "sophistical," "monstrous sense" "on these words, and this is called my Master "Fallacy," it is fit to hear the Reasons why he loads me with so heavy Accusations.

1st. says he "Let it be observed that the "words are no absolute Assertion; but a *Con-* "sequence of something asserted. Now what "had been asserted was simply this, that the "extraordinary Providence over the *Jews* was "in Scripture *represented* as administered over "Particulars: but that this very Administra- "tion would of Necessity be attended with "some Inequalities", p. 192.

It may seem strange that Mr. Warburton will not adhere to his own words in their *Natural place*, but will insert here what he had not said in the Place referred to, in order to make out what he wants. The thing asserted was simply this—that the Jews must really have enjoyed *that Equal Providence* under which holy Scripture represents them to have lived. *Div. Lega.* p. 452. These, and *these only*, are the words: And as to what he has here added, "that this very Administration "would of necessity be attended with some "Inequalities."—These words lye, at the distance at least of Eight Pages. *Div. Lega.* p. 444. Take then the Assertion as it was in fact, that the Jews are *represented* in Scripture

as enjoying an *Equal Providence*, " And
 " THEN, no Transgressor escaping Punish-
 " ment, nor any Observer of the Law missing
 " his Reward", as the Consequence of an
Equal Providence,— I say, 1. If the Jews
 " must have enjoyed an *Equal Providence*",
 THEN no Transgressor could escape Punish-
 ment, no Observer of the Law could miss
 of his Reward. This was a just consequence.
 But as for the Pretense that He had observed,
 that this " Administration would of necessity be
 " attended with *Inequality*" — These words,
 as I said, are Eight Pages before ; and wherever
 they lye, they imply a Contradiction in Terms
 to his Notion of an *Equal Providence*. For ALL
Inequality in an *Equal Providence* is a contra-
 diction in terms. Let then the charge of
 " Miserable Chicane " be laid to its proper
 Author ; and if I have used it I do not desire
 to evade it : But if I have shewn that Mr.
Warburton has contradicted himself, and can-
 not evade the charge, it is fit that he should
 have what he has so richly deserved.

2. He tells us, " that God had promised an
 " *equal Providence to Particulars*, but that he
 " had declared at the same time that it should
 " be administred in such a manner as should
 " occasion some few *Exceptions*", p. 193. He
 asserts this, but he has not proved it. He ought
 in Justice to his reader to have cited the pas-
 sage of Scripture where God had made such a
Promise, and made at the same time such a De-
 claration,

claration, as he imputes to Him. But as there is no such Promise, and Declaration at the same time, produced, let this pass as a point which I shall expect to see *proved*, when He writes again. But it is his candid Reflexion that I would desire the Reader to observe.— “ If therefore “ Dr. Sykes would not *me*, he ought to have “ allowed God at least, the right of explaining “ himself.” Was ever any thing so hard, so unjust, so cruel, except in this Author? But I pass it by, and pray God to forgive him: And shall only say, 1. That God never did promise an *equal* Providence to *Particulars*, and *declare at the same time*, that it should be administered with some *few Exceptions*. 2. This is a mere Hypothesis of Mr. Warburton's own Invention; and it is contradictory in itself. And as he before made, *Inseparable*, the same as *separable*, *Necessary* the same as not necessary; so now Here He interprets *Particulars* to be the same as *Generals*; *No one*, to be the same with *Several*; *Equal* the same with *Unequal*; and yet stands by his first Terms, whilst he explains them all away, and *abuses* all that see his express contradictions.

3. He goes on— “ Had the words [No “ Transgressors, &c.] been absolute, as they “ then might have admitted Two Senses, did “ not common Ingenuity require, that I should “ be understood in that which was easiest to “ prove— viz. an Extraordinary Providence “ over Particulars in the manner here explained ”? Yes; *Common Ingenuity* would have

have required this, had the words been fairly capable of Two Senses : And had He shewn this Temper when He attacked *Spencer*, and many others, He might have claimed this with a much better Grace. But in the present case, Here is a direct *Contradiction* in terms ; the words are determinate, and cannot admit "*Two Senses*." No Transgressor, explained by Mr. *Warburton* himself to be the same with No ONE, can signify but One determinate thing, and excludes *all Exception*. If No ONE escapes in a Nation, it is impossible to pretend to rare cases of Persons which did escape.

4. He says— " If such *rare cases* of Ex-
 " ception destroyed an *equal* Providence to
 " *Particulars*, (which I hold) it would destroy
 " with it the *Equal* Providence to the *State*,
 " which Dr. *Sykes* holds", *p. 194*. I allow
 an Extraordinary Providence over the *State* ;
 and this is very consistent with many Trans-
 gressors escaping present Punishment, and many
 Observers of the Law missing a present Re-
 ward. The State may be blessed with Plenty ;
 or it may have a peculiar blessing every sixth
 year ; or it may be protected from Enemies
 whilst the Males went up to worship at cer-
 tain Seasons of the year ; or if their Enemies
 attacked them, they [the Jews] might have
 great advantages over them— In these and
 many other cases an *extraordinary* Providence
 may be administered, whilst notwithstanding

H

that,

that, *Particulars* might be hurt, Good men might suffer, and Bad men might escape. So that my allowing an *Extraordinary* Providence to the Nation *in general*, does not imply an *Equal* Providence to private MEN *in particular*.

But the pleasantest Vindication of himself, surrounded as he is with contradictions, is, to recur to the Apostle's words; who says, " that under the Jewish Oeconomy, " *EVERY Transgression and Disobedience received a just recompence of reward*. And if, " says Mr. Warburton, He be to be understood " with Exceptions, why may not I", p. 195. Who would have expected this retreat from a man so critically exact, so delicate in his Expression, so nice, and at the same time so severe upon all Others for every word? Who would have imagined that he would have recurred to *this* Shelter, to screen himself from an Absurdity? But why, I pray, must I make the same allowance to Mr. Warburton as I would to an *inspired* Teacher? Is Mr. Warburton also among the Prophets? However, there is this apparent difference betwixt the *Apostle* and Mr. Warburton,—The One we are previously sure is *consistent*, and if there be any where inaccuracy of Expression, the *Sentiment* we are sure is right; Mr. Warburton we are sure is *not infallible*, neither in *Sentiment* nor *Expression*; and therefore there is no occasion to understand his Expressions with all the

the Exceptions which we allow to an *inspired* Writer. But in short, the Apostle is not speaking here of an *Equal* Providence ; but of the State of the Jews in the Wilderness, where it is true that No Transgressor of the command of God escaped Punishment ; they all perishing there, as it was threatned that none of them that provoked God should see the land which was sworn to their fathers, *Numb. xiv. 23.* The Apostle therefore has no occasion for any *Exceptions* or allowance to be made for his Expression, in the passage referred to ; and if he had, yet Mr. *Warburton* has no right to such allowance.

And now He imagines his way clear before him ; — “ Having *exposed*, says he, as it deserves “ this *Master Fallacy*, the Rabble of Sophisms “ which follow it, and pretend to make their “ fortune by it, are easily dispersed”, *p. 195.* The point has been to shew Mr. *Warburton* guilty of Contradictions ; it was to shew that the *English* words, NO ONE, are exclusive of Exceptions ; to shew that all the miserable Chicane used by him is of no availance ; to shew that He had maintained a groundless Notion ; and that now He would screen himself under an Explication which neither his words, nor his Hypothesis will admit.

I am ready to pay my acknowledgements to him, or to any one else, that is so kind as to assist “ my bad Memory”, or if I have been “ too long absent from my Bible”, or have

overlooked any Passage in it, if he will put me in mind of it he shall always have my thanks. But I cannot be so complaisant to any one, who raises a mere *Hypothesis*, and takes for granted what He ought most strictly to have *proved*; and covers himself with the *Sound* of Scripture words, without regard to their *meaning*. Mr. *Warburton* has cited some passages of Scripture; which He says represent an extraordinary Providence to Particulars: and he thinks them so plain, that he would “not hazard the obscuring them by many words.” *Div. Lega.* p. 435. He then cites *Solomon's* Prayer at the Dedication of the Temple, 2 *Chron.* vi. 28, &c. the *Psalmist*, *Pf.* xxxvii. 25. *Isaiah* iii. 10, 11, xxxiii. 15, 16. *Ezekiel* ix. 4—6. and *Amos* iv. 7—11. Now not one of these Places will prove an *Equal* Providence, nor the allowed *consequence* of an *Equal* Providence, that No Transgressor escaped a present Punishment. What is cited out of *Solomon's* Prayer, may as justly be said *now*, under what Mr. *Warburton* presumes to call *the Highest degree of Inequality*, as it could under an *equal* Providence: and in consequence it proves not what he infers from it. The *Psalmist* in *Pf.* xxxvii. speaks as expressly of the *Inequality* of Providence, of *the Wicked in great Power, and spreading himself*, as he can of an *Equal* Providence, where *the Righteous are not forsaken, nor his seed begging their bread*: And to reconcile these Observations, there is no occasion

sion for recurring to an Hypothesis of an *equal Providence to private Men in particular*; but consistent with what is commonly observed, to make the Scriptures agree with themselves, by making allowances for Expressions that are in all moral writings sometimes too general, or too strong. And this will fully and fairly account for the Expressions in *Isaiah*: and especially when there are such very clear passages in *Jeremiah* concerning the *Inequality* of Providence over particulars that cannot be otherwise explained. In *Ezekiel* it is but a "Paraboli-
cal Command"; and no Argument can be drawn from Parables for an *Equal Providence*, over Particulars; but at most for a *particular* and *peculiar Dispensation*. The passage in *Amos* does not prove an *Equal* or *Unequal Providence*, but a peculiar Interposition, occasionally administred.

When Mr. *Warburton* appeals to the New Testament Writers he mistakes the Evidence; and applies to an *equal Providence* over the *Jews* (which lasted on his Scheme but till the Return from the *Captivity* with some *Suspensions* and *Abatements*) what only concerned them during their Abode in the *Wilderness*, as I have before observed. And as to the other Place in St. *Paul's* Epistle to the *Romans*, chap. v. ver. 1, &c. *We glory in Tribulation, knowing that Tribulation worketh Patience, &c.*—surely never was so bad an Inference. Mr. *Warburton* might have seen, that the reason
of

of their *Glorying* was truly because *Tribulation* worked several Christian *Graces* and *Excellencies* in them. But as to a Providence, *equal* towards the *Jews*—That by his own Confession, had ceased some hundreds of years: and therefore at the writing of this Epistle, *Tribulation* was deemed by no body more an *Opprobrium* of the *Jews*, or a *Punishment* for their Crimes, than it was of other People. So that still we want *Proof* of this Equal Providence to *private Men* in particular.

There are indeed some passages, particularly in the Psalmist, which, taken independent of the rest of the Scriptures, may seem to imply an *Extraordinary* Providence to Particulars; and That so *equally* administred, as to be proportioned to *merit*. *I have been Young and now am Old, yet never saw I the righteous forsaken, nor his Seed begging their bread*, Psal. xxxvii. This and such like passages may seem I say to support the Notion of an *Equal* Providence to particulars. But then there are so many others which cannot be reconciled to such a Notion, that it can never be right to raise an Hypothesis on such a foundation. In the xlvth Psalm, it is said of God, *Thou makest us to turn our backs upon our Enemies so that they which hate us, spoil our goods; Thou lettest us be eaten up like Sheep.*—*Thou makest us to be rebuked of our Neighbours, to be laughed to Scorn, and had in derision of them that are round about us.*—*And though all this be come upon us, YET do we not forget*

forget thee, *nor* behave frowardly in thy covenant. *Our heart is not turned back, neither our steps gone out of thy way, &c.* In the xxxivth *Pfalm*, where blessings are spoken of as certainly attending the *Righteous*, and which may seem to favour the Notion of an *Equal Providence*, Yet he observes that *MANY are the Afflictions of the Righteous*: and though it is added, that *the Lord delivereth him out of all*, Yet this is an Evidence of no other dispensation than such a one as is at present, where Goodness and Righteousness are found to be the true general means of escaping Evils. *David* all along expresse his *Wishes* and *Hopes* and *Desires*; but yet felt *Adversity*, and all the effects of the Cunning or Power of wicked Men against him, *Pf. xxxv.* He never glories in a Promise of such an *Equal Providence*, as would protect him against the Malice of his Enemies; or speaks of any *Covenant* made by God, so to administer his Providence, as that the *Righteous* should always here be happy, the *Unrighteous* always here be miserable. Were there an *equal Providence* administered over Particulars; Whence is it, that the Psalmist *Prays* so often not to be delivered over to *false Witnesses*, to his *Enemies*, to the *Wicked*, to *Evil Doers*, *Pfal. xxvi, xxvii*, at the same time that He appeals to God for his *Innocency*? Could he *pray* for what was already given him? Could He *ask* of God, what God had obliged himself *before* by *Covenant* to give? The Psalmist's
business

business was to keep himself *in Integrity*, and to obey the Law: And he appeals to God himself to *judge*, to *examine*, and *prove* him, that he had not sat with vain persons, but had walked in the truth of God, *Psal.* xxvi. 1—5. Could he now *pray* to God to keep him from those in whose hands was *mischief*? What is That but *Praying* for what He *had*, viz. an Assurance of Blessing and Protection? Or did He imagine that God would not perform *his* part of his Covenant? Under an *Unequal* Providence to *Particulars* the Conduct of the Psalmist is wise and just: But under an *Equal* Administration of it, where God has engaged himself *already* by solemn Covenant *constantly* to give according to Merit or Demerit, it is ridiculous to *pray* that He would be as good as his word; because you can't suppose that He will do any thing contrary to it, if *we* perform our parts.

In this Section Mr. *Warburton* says, that I own that He “ had allowed, that the Sacred “ writings themselves freely speak of the *Inequality of Providence to Particulars*, in such “ a manner as men living under a common “ Providence are accustomed to speak.” I own this; and thought, and still think this to be an insuperable difficulty upon his Scheme. But the use which Mr. *Warburton* makes of this Concession, is — that this “ shews it was “ *impossible* He should mean the Proposition of, “ *No Transgressors ever* escaping Punishment,

“ &c.

“ &c. in the sense that I had put upon it.”
 p. 198. Now, how does This concession of mine
 shew it *impossible* for Mr. Warburton to mean
 what I say he meant by those words? Or does
 not his speaking of the *Inequality of Providence*
to Particulars prove him to be the inconsistent
 Reasoner I charge him with being? *No Trans-*
gressor, says he, or as he explains himself, NO
 ONE *Transgressor escaped* (or indeed could es-
 cape) Punishment under an *Equal Providence*,
 which was That which was administred over the
 Jews to *private men in particular*: Yet “ the
 “ Sacred Writers,” he owns, “ freely speak of
 “ the *Inequality of Providence to Particulars.*”
 The *Sacred Writers* therefore knew nothing of
 this *Equal Providence to Particulars*. (For
 why do they “ freely speak of an *Inequality*”
 whilst they were under an *Equality*.) And,
 2. When he says “ it was *impossible* that he
 “ should mean that Proposition in the sense I
 “ put upon it,”—Let him put another if he
 can, without a manifest contradiction. For
 his scheme to be consistent, requires the sense
 I put upon it. When therefore He cries out
shame on me for my *Prevarication*, I must
 ask again *who* is the *Prevaricator*? He that
 pleads for an *Equal Providence to Particulars*,
 and yet means an *Unequal* one to *particulars*,
 Or I that charged him with defending an
Equal one, and meaning only a *less Unequal*
 one, and by *less Unequal* meaning the same as
Equal.

The next piece of *Justice* to me is this. Mr. *Warburton* cites a passage from the First part of his REMARKS, and then immediately says — “THESE considerations our Examiner has now attacked.” He would have done well to have told his Reader, where I attacked *Any Considerations* in his REMARKS. What page did I quote in that Book? For what did I quote it? I quoted indeed his *D. Legation*, p. 443. But as to the *Other* Book, He mistakes egregiously, if he thinks I made so much as a reference to it.

XI.

One great difficulty which attends Mr. *Warburton*’s Scheme, of an *equal* Providence over Particulars, is, that “the Sacred Writers so freely speak of an *Inequality* of Providence over Particulars.” This he was to account for; and accordingly he had said, “That when the sacred Writers speak of an *Inequality* of Providence, and the unfit distribution of things, they sometimes mean that State of it amongst their *Pagan* Neighbours, and not in *Judea*; as particularly in the Book of *Psalms* and *Ecclesiastes*.” My Answer was, *That Asaph in the Psalms* (where this point is particularly mentioned) speaks of an *unequal* Providence to *Jews* and not to *Pagans*; and this was proved by examining the lxxiii^d Psalm throughout. Mr. *Warburton*’s Reply is — “Would not any one now believe, that this
“ Psalm

" Psalm before cited was one I had cited to
 " prove that in the book of *Psalms* the Wri-
 " ters of it sometimes mean that State of Pro-
 " vidence amongst their *Pagan* Neighbours?
 " So far from it, I had cited it to the *very con-*
 " *trary purpose* as a Proof of the *extraordinary*
 " *Providence* to the *Jewish* people, who are
 " *there all along* spoken of." p. 201. We are
 agreed then that the *Jewish* people are *all a-*
long spoken of in *this* Psalm; and therefore
 not the *Pagans*. The difference betwixt us is,
 Whether the Psalmist speaks of an *Equal* or
Unequal Providence to the *Jews*. Now does
 he not speak of the *Ungodly in great Prospe-*
riety? Were not his *feet almost gone* upon this
 Occasion? Does his complaint about the *Hap-*
piness of the wicked suit the character of one
 who lived under an *equal* Providence? The
Psalmist must have had constantly before his
 Eyes the *destruction* or *Punishment* of every
 wicked man; and consequently could not have
envied them, had that been the case: But see-
 ing it otherwise amongst his *own People*, He
 received Satisfaction from taking notice of the
 Strange vicissitudes that sometimes happened.
 He reasons therefore exactly as *Claudian* did
 afterwards,

Sæpe mihi dubiam traxit Sententia mentem
Curarent Superi terras, an nullus inesset
Rektor, & incerto fluerent mortalia cursu. —

—*Abstulit hunc tandem Rufini pœna tumultum
Absolvitque Deos ; Jam non ad culmina rerum
Injustos crevisse queror.* —

But when an *Unequal* Providence is shewn to be mentioned as administered over the *Jews* in *any Psalm*, and it is proved that it has no Relation to the *Pagans*, see his Evasion.—
 “ Did He indeed imagine that when I [Mr. Warburton] said, The Writers of the Book of *Psalms* sometimes spoke of that State of Providence amongst their *Pagan* Neighbours, I meant in *every Psalm* ? ” No. I never imagined EVERY PSALM to have any relation to this Subject : But then I had ground to suspect at least, that where the Psalmist speaks of the *Inequality* of Providence very largely, there I should have found some marks that would have led me to think that he spoke with a view to his *Pagan* Neighbours, if that had been the fact. I cited indeed but this *one Psalm* ; but suppose that I could have proved One hundred forty nine of them to have been fully *against* Mr. Warburton’s Notion, Even This would not have satisfied him ; For He has given a full Answer already to all such Evidence as might possibly have weighed with another man, by telling me—“ I [Mr. Warburton says this,] I shall say
 “ no more to him of the *Psalms* till he has
 “ cited, and in course misinterpreted, EVERY
 “ ONE

" ONE of them : And then he may hear further from me."

Thus does He get rid of the *Psalms* : He next proceeds to give a general Plan of the Book of *Ecclesiastes*, ; and says it is an Enquiry after the *Summum-Bonum*, or *Chief Good*. It is granted by Mr. *Warburton* " that there are " several places in that book, where an *equal* " Providence is asserted, several, where an *Unequal*." To account for this Mr. *Warburton* supposes, (and it is a mere supposition) that " where an *Equal* Providence is asserted the " Author speaks of it as administered in the " Land of *Judea* ; where he speaks of an *Unequal* " Providence, he speaks of it as administered in the *World at large*." p. 210. All this I say is mere *Supposition* ; said gratis ; Nor has the *Preacher* spoken one word of the distinction here contended for. No hint is given that the *Equal* Providence was administered in *Judea* more than elsewhere ; nor the *Unequal* one any where else more than in the preacher's own Country. Is it conceivable that an Author should treat about a Providence so much as is here done, and never hint at any pre-eminence which his own Country enjoyed ? Here is certainly an Enquiry after the *Summum Bonum* : And the *Preacher* mentions, as he had occasion, the great *Inequality* of Providence, that *One Event happened to all*. The Point that Mr. *Warburton* had to prove was, that *wherever he speaks of this Inequality, he means*
that

that State of it amongst his P^AGAN Neighbours and not among the *Jews*. For the Preacher may be reconciled with himself, upon the apparent fact of an *Unequal* Providence towards his own people in *Judea*, as easily as upon the Supposition of this *New Scheme*, which has not been *proved*, though positively *asserted* to run throughout that book. The Propositions, not only of the first chapter, but of the Book itself, are *general* ones, and such as in *general* belonged to the *Jews* as much as to their *Neighbours*; nor do I recollect any thing that will shew that the preacher's thought related only to Other Countries and not to his own. The Passages which Mr. Warburton has picked out, are not to the purpose: *i. e.* *A Man to whom God hath given Riches and Wealth and Honour, yet God giveth him not power to eat thereof, but a stranger eateth it.* The Observation of Mr. Warburton is — “ This could not
 “ happen under Solomon in the Land of *Judea*,
 “ when *Inheritances* never went out of the
 “ *Twelve Tribes.*” p. 207. As if 1. *Riches, Wealth, Honour*, were like *Inheritances* in *Land*, fixed to certain families. By what Law of *Moses* were *Riches, or Wealth*, made or treated as *Freeholds*? How came they to be annexed to *Tribes, or Families*, as Lands of *Inheritance* were? 2. As if a *Stranger* might not partake of the *Riches, and Wealth* of a man who could not enjoy them *himself, in Judea*, as well as *out* of it. Does not this happen every day

day all over the world? And so when Solomon says — *I saw the place of Judgment that Wickedness was there, and the place of Righteousness that Iniquity was there*, ch. iii. 16.—He might see it and lament it, and correct it too, and yet his Observation might be very Just in so large an Empire as he possessed. A Man that is enquiring seriously after Happiness, and is fully persuaded of the Being and Providence of God, will consider himself as what he is, not under *the highest degree of Inequality of Providence*, (which Mr. Warburton tells us is that exercised at *present*, p. 237.) but as under such a degree of it, as that Good men generally succeed, and Bad men generally suffer: And if at any time He expresses himself in Terms that, taken over strictly, would imply more, allowances must be made, and not *New Hypotheses* invented, unless there be much greater occasion for them. But I proceed,

XII.

Mr. Warburton had observed, “ that we sometimes find particular men complaining of *Inequalities* in Events which were indeed the Effects of a most *equal* Providence.” To explain what he means, he instances in “ the Punishment of Posterity for the crimes of their Fore-fathers, and of Subjects for their Kings.” My Answer was — *These are indeed remarkable instances of an equal Providence! where No Transgressor could escape Punish-*

ment,

ment, nor Good man escape Reward, *to tell us of transgressing Fore-fathers escaping, and their innocent Children being punished; of wicked Kings under no Misfortunes, and innocent Subjects suffering on their Account!* The Reply given now is — “ He must be content-
 “ ed to be reminded — that he here stands
 “ charged with putting a *False Sense* upon,
 “ *No Transgressor escaping Punishment, &c.*
 “ by which alone his *Argument is supported.*”
 Mr. Warburton owns then my *Argument* is
supported by my Sense of that Proposition: But
 he wants another sense which the words cannot
 bear, *viz.* No one Transgressor escaping, *i. e.*
Hoping to escape, whereas *Many Transgressors*
did in fact escape.

He next proceeds to charge me with bringing an “ Atrocious Accusation ” against him, which is “ without a possibility of Proof”, *p.* 212. What is this? Why, “ I represent
 “ him as affirming that by the Law of God
 “ Innocent Children were punished for their
 “ Guilty Parents, in a manner that cannot be
 “ reconciled to Justice or Goodness, or Im-
 “ partiality in an extraordinary Providence.”
 For this he refers to my Book, *p.* 197. Now
1st. I have *never* represented him as *affirming*,
 that by the Law of God Innocent Children
 were punished for their guilty Parents in such
 a manner that cannot be reconciled to Justice
 or Goodness, or Impartiality, in an extraordi-
 nary Providence. *2d.* If an *Equal Providence*
 be

be supposed, then let us see, how the Punishment of Innocent Children for guilty Parents, or of Good Subjects for wicked Kings, can be reconciled to Justice. Mr. *Warburton* pleads, that it is the Effect of a *most equal* Providence to punish *Posterity* for the *Crimes* of their *Forefathers*, and to punish Subjects for their Kings. It is certain that in an *Unequal* Providence Subjects may suffer for their King's faults,—the *Sheep* that had committed no fault, for *David's* Crimes; and the Posterity, the innocent posterity, for the guilty forefathers. Nor mistake here: for when the *Subject* suffers for the *King's* faults, and the Posterity for the forefathers, all *personal Guilt* is out of the question, and no more is considered than the *Guilt* of those for whom the Punishment is undergone. But how can this be upon Supposition of an *Equal* Providence? In this case, Temporal Rewards and Punishments are supposed to be dispensed at present according to Merit or Demerit, *i. e.* according to Obedience to the Rule of Action, or Disobedience. Now if *Subjects*, good *Subjects*, suffered for a *Bad King*, then *Personal* Merit was not regarded in the Sufferers; and consequently this Suffering was inconsistent with an *Equal* Providence to *Private Men in particular*. And so in the Other case of *Innocent* Children punished for the *Crimes* of their *Forefathers*. Temporal Good and Evil is to be dispensed, by Supposition, by an *Equal* Providence to Private men in particular,

ticular, according to their respective Behaviour. Now the *Innocent* Children cannot bear the burden of their *fathers Crimes*, or, in Mr. *Warburton's* own words, " the *Punishment* of Posterity for the crimes of their forefathers " cannot any ways be, because in an *Equal* Providence the Punishment was to be *present* to the *Guilty*, and could not descend to the *innocent* Posterity.

There must be some great difference in the Notions of an *Equal* and *Unequal* Providence, betwixt Mr. *Warburton* and Me, that occasions the Mistakes that are on One Side or Other, in this debate. My Notion of an *Unequal* Providence is, that Good and Evil is *not at present* dispensed according to Good and Evil done *here*, or according to Personal Merit and Demerit : but it is so dispensed, that sometimes Good Subjects suffer on account of Wicked Kings, innocent Children suffer on account and for guilty Parents. Under an *Equal* Providence therefore nothing of this can happen : but Good and Evil must be dispensed *at present* according to Personal Merit or Demerit *only*. It is by this Rule that I try the Truth of Mr. *Warburton's* Assertions ; at the same time denying that he has once *proved* that the *Jews* were under this *Equal* Providence to *private Men in Particular*. He often indeed says, that *He has shewn*, and that the Scriptures *represent* the *Jews* as under an *Equal* Providence to Particulars. On the Other Hand, I as constantly

stantly deny that he has ever *shewn* this, or that the Scriptures *represent* the *Jews* as under such a Providence. Perhaps he confounds an *Equal* Providence to Particulars, and an *Extraordinary* Providence ; which seem to be very distinct and different Ideas : and had Mr. Warburton kept them distinct, he had not so often imposed upon himself. However as it is Truth I search after, I shall go on, and consider what he has urged against me.

1st. He says, " I had shewn, that where
 " the Posterity of guilty Parents were deprived
 " of their *Natural Unconditional* Rights for
 " their Fathers Crimes, There, the Posterity
 " were *not innocent*." Now This is nothing to the purpose : For, where the Posterity were *not innocent*, they had a Right to be punished for their *own* Crimes. Whereas We are supposing *Innocent* Children, not *Guilty* ones ; suffering for their Fathers faults, and visited to the third and fourth Generation.

2d. He goes on, " I had shewn that where
 " an *Innocent* Posterity suffered for the CRIMES
 " of *guilty* Parents, it was only in the Depri-
 " vation of their *Civil Conditional* Rights." Let us see the Proof of this " For the *Israelites*,
 " as Scripture informs us, were supported in
 " *Judea* by an *extraordinary* Administration
 " of Providence : the Consequence of which
 " was great temporal Blessings given them
 " on Condition ; and to which they had no
 " *natural* Claim." Now,

Here I say is a double Fallacy ; 1st. in confounding a *general* Promise made to the *Israelites*, as a *Nation* : Such were the *double Crops* every *sixth year* ; *Security* from their *Enemies*, &c And supposing an equal Providence to *Particulars*, which has not yet been *proved*. And 2dly, in supposing the extraordinary Providence administred to *Particulars* according to *personal Merit* or *Demerit*. Was this Extraordinary Providence to *Every* particular Man ? No. Mr. *Warburton* has reminded me over and over that his words are not to be so understood. Well ; let it be to some *private men in particular*, but not to *all*. This then may be, the effect of an *Extraordinary* Providence to the *Israelites*, but not of an *Equal* one : since it could be only the Effect of an *Unequal* Providence, though it may be *less Unequal* than at present.

But let him proceed, in his own good words, and see his Answer. “ And now, was it
 “ possible for the most arrant Answerer by
 “ Profession, had he understood what was
 “ said, to charge me with holding, that by
 “ the Law of God, *Innocent* Children were
 “ punished for their *guilty* Parents in a man-
 “ ner that cannot be reconciled to Justice or
 “ Goodness, or Impartiality in an extraordinary
 “ Providence ” ?

You are to imagine now that this exact Reasoner has made every thing clear ; and because he has satisfied himself, that therefore
 Every

Every body else is satisfied. But 1st. This *Equal* Providence to Particulars is not *shewn* to be administred. On the contrary, the Scriptures *represent* to us a plain fact— *Good* Subjects suffering for *Bad* Kings, *Good* Children for *bad* Parents. What now is the Reply? Why— Good Subjects for bad Kings is entirely dropt : though that point would have been most easily discussed, because it is not involved with so many circumstances as the Other is. And then as to the case of the Posterity of wicked Parents, Mr. *Warburton* tells us, that in some cases the Posterity were *not innocent*, (which therefore is not to the point in hand) And 2. That if they were innocent, they only suffered “ in the Deprivation of their *Civil Conditional Rights*,” p. 213. or “ by “ the deprivation of benefits *in their nature* “ *forfeitable*,” p. 217.

It is certainly true, true as any Demonstration in *Euclid*, that Innocent children were punished only in and by “ the Deprivation of “ Benefits in *their nature forfeitable*.” Life, Liberty, Estate, are all such forfeitable Benefits ; and the Enjoyment of them depends upon Obedience to *Civil* Laws. But let these Benefits be *Natural* or *Civil*, An *Equal* Providence consists in the Preservation of these Rights to every *Good* Man, and in some how or other Affecting these Rights in *Bad* Men. When *David*'s innocent Subjects therefore were deprived of *Life*, and consequently of
Fortunes

Fortunes, for his Fault—which way was this consistent with an *Equal Providence*? Was the Tenure by which the *Jewish Subjects* held their Lives and Fortunes, the Rectitude of their *Princes Actions*? or, in the case before us, were they deprived only of such Rights as would have descended through their Parents? Or how is this to be accounted for upon the Notion of an *Equal Providence to Particulars*?

But as Mr. *Warburton* pretends to have shewn that there was an *Equal Providence* over *particulars*, let us enquire into fact. It is certain that among the Kings of *Judab*, several of them, even the *best* of them, were cut off early in life. *Josiah* was slain e'er he was *forty years Old*. He was *Eight years Old* when he began to reign, and he reigned in *Jerusalem* one and thirty years. *Hezekiah* did not exceed *Fifty-four* when he died. He was five and twenty years Old, and he reigned twenty and nine years, 2 *Chron.* xxix. 1. and he was troubled with great *Sickness*, even unto death, some fifteen years before he died. *Jotham*, who did that which was right in the sight of the Lord, lived but *forty-one* years, and reigned but *Sixteen*, *Chron.* xxvii. 1, 2. *Amaziah*, who did that which was right in the sight of the Lord, but not with a perfect heart, reigned just as long as *Hezekiah* did, viz. twenty-nine years, and was just of his Age when he began to reign. There does not then appear to have been an *Equal Providence to particulars*, dis-
penfing

penfing Good according to Merit, fince the Kings moft remarkable for their *eminent Goodnefs* did not live, or reign, longer than thofe, who were not near fo good, did. How then is an *Equal Providence* to *Particulars* to be proved, when in Particular cafes it fo remarkably fails? Or where fhall we look for the *equal* Adminiftration of it, but in cafes of *Good Men*, constantly *Old* and *Happy*, or in *Bad Men* dying *Young* and *Miferable*; and this regularly and without fail?

It feems very natural to conceive, that if an *Equal Providence* to particulars had been fixed to the *Jewifh Nation*, it would fo have been ordered as the Poet has it, that,

*Qui lepidè ingeniatus effet vitam longinquam darent,
Qui improbi effent et Scelefti, iis adimerent animam cito.
Si hoc paraviffent, homines effent minus multi mali,
Et minus audacter fcelefta facerent facta: et poftea
Qui probi homines effent, effet his annona vilior.*

PLAUT. Miles Glorio, Act. iii. Sc. 1.

This is a natural way of reasoning, and the *Jewifh History* would have confirmed the fact. Now we have the testimony of the *Pfalmit* confirmed by the *Apoftle*, that the Jews were as *wicked* as Other people; they were as *daringly bad* in general; and the *Good* among them *complained* of the *Inequality* of Providence as loudly as any others could. Can it be conceived that a Nation fhould be fo enormously wicked as they were, if *wicked men* were
constantly

constantly punished for their crimes ; and *Good men constantly rewarded* for their Righteousness ?

It is said by Mr. *Warburton*, “ that the Law
 “ of punishing the Iniquities of the fathers
 “ upon the children was a provision opposed
 “ to the inconvenient consequences of the
 “ Omission of a future State ”, *p. 214.* Of
 this He assigns this Proof. “ FOR that the
 “ Violence of irregular Passions would make
 “ some sort of Men of stronger Complexions,
 “ superior to all the fear of personal temporal
 “ Evil. To lay hold therefore of these, and
 “ to gain a due ascendant over the most de-
 “ termined, the Punishments, in this institu-
 “ tion, are extended to the Posterity of
 “ wicked men, which the instinctive fondness
 “ of Parents for their Offspring would make
 “ terrible, even to those who hardened them-
 “ selves into an Insensibility of personal Pu-
 “ nishment ”, *p. 215.*

1. I said to this, It was a sad *Supply* for so
 great a Good as the Knowledge of a future
 State. Mr. *Warburton* lays hold of this, and
 says, that *I own it laid hold of the Passion,*
therefore it certainly was a Supply, *p. 217.*
 What ? Was it a Supply for the *Omission* of a
future State ? This is the point he ought to
 have proved ; but This he has left untouched.
 Every Punishment that was inflicted on a
 Thief, or threatened to him, was as much a
Supply for the Omission of a future State as this :
 And

And therefore Mr. *Warburton* is so far from proving this to have been a *Supply* for that *Omission* that he only proves that this would lay hold of the *instinctive fondness of Parents for their Offspring*. But what is this to the purpose it is brought for? Does not every public punishment inflicted on an Offender that has Children, in its degree, lay hold of the *instinctive fondness of a Parent, or a Child?* And is every present punishment designed as a *Supply* for the *want of a future State?* All States, All Governments in the World, All that profess a belief of a future State, have laid hold of this *instinctive fondness of Parents*: Not to supply the *Omission of a future State*, but for purely *Political Ends*, to keep Offenders from gross Transgressions. Supposing therefore Mr. *Warburton's* account of this Law to be in some cases right, yet he was to prove that this Law was made for the *End* he mentions, and produces it for: which he has not yet done, nor attempted.

2d. In the case of an *Equal Administration* of Providence as Mr. *Warburton* would have it, there were extraordinary Blessings to be *withdrawn*, because they were held only *conditionally*. Be it so. Now these were to be withdrawn only from those who *forfeited* them. The *Innocent Child*, as such, had a right to temporal *Blessings* in virtue of *express Promise*; nor could the *Blessings promised to Innocence*
be

be withdrawn without violation of Contract. So then to suppose an Innocent Child to be *punished* for an Offending father, under an *Equal* Providence, is a thing impossible: because he must be *blessed* with *temporal Blessings* in consequence of his own *personal merit*, and yet he is to be *punished* in consequence of his *Parents demerit*. Take the case of *Innocent Subjects* suffering for a *bad King*, and see if this can possibly be reconciled to an *equal* Administration of Providence according to personal Merit or Demerit. Now since the certain unquestioned *fact* is this, that under the *Jewish* State, and under the Theocracy, the people suffered for their *King's* fault, it follows there was not an *Equal* Administration of Providence over *particulars*: And so likewise in the case of an *Innocent* Child *punished* for his *father's Crimes*, there cannot be an Administration of an *Equal* Providence.

We are told indeed in the *Div. Legat.*
 “ That while a *future State* was kept hid from
 “ the *Jews*, there was absolute need of *such*
 “ a *Law* to restrain the more *daring Trans-*
 “ *gressors*, by working on their *Instinct*; but
 “ when a *Doctrine* was brought to light
 “ which held *them* up, and continued *them*
 “ after death the Object of Divine Justice, it
 “ had no further Use.” p. 458. But, 1. Who
 are meant here by *Them*? Does He mean, the
more daring Transgressors? When he tells us,
 that

that a *Doctrine* was brought to light which held the more daring Transgressors up,—What does he mean by *holding up* Transgressors? Next, How does a *Doctrine* continue Transgressors after death the *Objects of Divine Justice*? It would have been well to have told us, what this *Doctrine* was that was brought to light, and which held up these daring Transgressors, and which continued them after death the *Objects of divine Justice*; and How this *Doctrine* did these things; and why the Law of punishing children for their fathers faults had no further use. For to restrain the more daring Transgressors by laying hold of their *Instincts* is at all times useful, and may be made use of under an *Unequal*, as well as under an *Equal* Providence. What therefore a Wise Governor may make use of under an *unequal* Providence, where a future State is known, cannot be proved to be designed as a *Supply for the Omission of a future State* under an *Equal* Providence. It is therefore a mere *Affertion* in Mr. Warburton, and for which he has produced no proof, — that this Law was given to supply the want of a future State. Has the Law, have the Prophets said any thing like it? No. They perhaps, he will tell us, could not. Have the Apostles, has our Saviour said any such thing? They certainly knew it if it was so; but they have made no such Declaration. It lies therefore on Mr. Warburton to prove what

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he

he so roundly asserts, that this Law was given to *supply the want of a future State.*

To take notice of but One thing more in this Section. The Sentence that has given him so much trouble, and which he will never clear up — “ That no Transgressor escaped “ Punishment, nor any Observer of the Law “ missed his Reward,” — This Sentence he here repeats ; and he repeats it, that he borrowed the Expression from the Apostle, “ who “ says that under the *Jewish Oeconomy* “ *EVERY Transgression and Disobedience received a just recompence of Reward,*” p. 222. Could Mr. Warburton say this thus crudely, thus fallaciously ? Did the Apostle say, that “ under the *Jewish Oeconomy*” this was done ? What, during the *Jewish Oeconomy* ? *All the while* that that lasted ? Or was it only at a *certain period* during that Oeconomy ? He would have the Reader understand by, “ *UNDER the Jewish Oeconomy,*” all the while that that lasted : Whereas the Apostle means, that This was *Once* done only. In truth, this is expressed in such a manner, to use his own words, “ as if he never had the least conception of what others call the common principles of Sense or Justice.” p. 222.

XIII.

This Section contains a Vindication of what Mr. Warburton had urged, viz. “ Admitting
“ the

“ the reality of an Equal Providence to particulars, in the *Hebrew State*, the Administration of it must needs be attended with such Circumstances as sometimes to occasion *those Observations of Inequality.*” My Reflection upon this was very natural and very just — That if this “ Equal Providence must needs be attended with such Circumstances as must appear *Unequal* then every Mortal must needs conclude this Providence to be *Unequal.*” It is now replied, That they might indeed conclude this, but their conclusions would be false ; for these appearances are all *false Appearances* : And Mr. *Warburton* spoke only of the *falsehood* of such *Observations.* p. 223.

For once let them be *false* : *Asaph's* Observation was *false*, when he observed the *Prosperity of the Wicked*, and said, *They are not in trouble as other Men, neither are they plagued like other Men, — These are the Ungodly who prosper in the world, they encrease in riches, &c.* Psal. lxxiii. *Jeremiah* made a *false Observation*, when He pleaded, *wherefore doth the way of the wicked prosper, wherefore are all they happy that deal very treacherously.* There was no *Inequality* in *Judea* ; but only the instances that happened gave Occasion for these “ *hasty*” men to make “ *false*” *Observations.*

Upon this he tells me, “ that my whole Argument is one *complicated Sophistry.*” “ That I take what is there said of Men’s *Observations*”

" tions of Inequality to be TRUE Observa-
 " tions, whereas they are there said to be
 " FALSE ones." p. 225. Pardon my Mistake,
 If I thought *David* and *Jeremiah* to have
 made *true* Observations; and forgive me if I
 believe *Their* account of *facts* rather than Mr.
Warburton's. And see now as remarkable an
 instance of Slavery to an Hypothesis, as ever
 appeared.—His first Objection to me is, *David*,
 and *Jeremiah* and all that *observed* an *Inequa-*
lity of Providence mistook when they reported
 these *Inequalities* of Providence, for there was
 no such thing. This is the first part of my
 Accusation of " complicated Sophistry." The
 Second is as good and worthy of Mr. *War-*
burton. It stands thus — " That I make
 " them to signify that men observed an un-
 " equal providence, whereas they mean that
 " Men observed *some Inequalities in an equal*
 " *Providence*, which (whether he understands
 " it or no) is a very different thing." p. 225.
 The very first Objection to me was, that
 " these Observations of Inequality were FALSE
 " Observations:" The very next words are
 that they are *true* Observations. — " Men
 " *observed*, says Mr. *Warburton*, *some Inequa-*
 " *lities in an Equal Providence*." This is a de-
 gree of finding fault that cannot be too much
 admired! I first charged him with arguing in
 such a Manner, as in other words to say — *An*
Equal Providence must needs be Unequal. Upon
 this

this Mr. Warburton proposed " to shew my
 " Answer in its *full Shame*." p. 223. How
 is this done ? Why, by telling us that *David's*
 and *Jeremiah's* Observations were *false*, where-
 as I had represented them as *True*. Well ; let
 me retract what I said, viz. that according to
 Mr. Warburton, *An Equal Providence* MUST
 NEEDS *be* unequal. No. You shan't do that
 neither : for by a distinction subtle enough for
 a good *Logician*, it is not that *Men observed an*
Unequal Providence, but *Men observed some*
Inequalities in an Equal Providence. How
 clearly is *Euclid*, and all the *believing* as well
 as *unbelieving* tribe of *Mathematicians* confuted !
 They have taught us, that the Addition of *In-*
equality to *Equality* always makes *Inequality*.
 But Mr. Warburton has insisted over and over
 upon the *falsehood* of that Proposition ; and he
 that does not submit to him is to be " ar-
 " raigned of putting off false ware," " com-
 " plicated Sophistry," " pitiful Sophism," and
 whatever he can think of, that may load an
 Adversary with *Contempt*, and *Abuse*.

The Two next Pages in Mr. Warburton,
 viz. 226, 227. require no Answer ; the Reader
 may see them so fully refuted in my *Exami-*
nation from p. 205, to p. 210. that there needs
 nothing further to be said.

At p. 228. He proposes to " divert" him-
 self at my " Logic ;" But I propose to be se-
 rious at his. He owns *Div. Legat.* p. 443.
 " That

" That the Sacred Writers do *now and then*
 " give Intimations of this *Inequality*" of Pro-
 vidence. He undertakes therefore " to *shew*
 " that these Representations of *Inequality* are
 " very consistent with that before given of the
 " *Equality.*" This He does in *four* distinct
 Articles ; the *Fourth* of which begins with
 these words — " The full and general SOLU-
 " TION of the *difficulty* is this," &c. Under
 the *Third* Article are the words which are the
 Subject of his *Diversion*. When I come to
 consider the several points treated of in this
Third Head, I introduce it thus. *But the In-*
stances he brings to SOLVE this difficulty,
(viz. how these Representations of Inequality are
consistent with Equality) are so many clear Proofs
against him. What could the arrantest Caviller
 here object. Why he cries out, " How unlucky !
 " The Instances I [Mr. Warburton] brought
 " were to shew *whence* the Difficulty *arose,*
 " not to *solve* it. But with this writer, to
 " *solve* or to *raise* a Difficulty is indeed much
 " the same." Mr. Warburton had given what
 he thought *Two Solutions* of the Difficulty a-
 rising from the Representations of *Inequality* ;
 when He had done with the *Third*, He pro-
 ceeds to the *Fourth*, which he calls the *Gene-*
ral SOLUTION of the Difficulty. What now
 was the Intent of this intermediate *Third* Head,
 when the *First*, *Second*, and *Fourth* Heads
 were to *SHEW that these Representations of*
Inequality

Inequality are very consistent with that before given of the Equality? D. L. p. 443. How comes this *Third* Head in here in this place, if it were “not to *solve* the difficulty, but to “shew *whence* the difficulty *arose*?” The difficulty was stated already, and the point was to *remove* it; and this *Third* head was brought in for the same reason that the *Three* Other Heads were, *viz.* to *solve* the difficulty: But, Now when it appeared that what he said to *solve* it, did not *solve* it, the Reader is told that what he proposed in this *Third* Head was “not to *solve* the difficulty, but to shew “*whence* the difficulty *arose*”, p. 225. An Evasion! worthy of this Great *Logician*.

Let us next see how he diverts himself with my Logic, “It appears from *the Reason of the thing*”, says he, “that this Administration”, *i. e.* the extraordinary Providence equally administred, “did not begin to be exerted in *particular* cases, till the *Civil* Laws “of the republic had failed of their Efficacy.” Now this does not *appear* to be the case, neither in *the reason of the thing*, nor in fact. However say I, let it be admitted. What is now *admitted*? Is it not an *Equal* Providence administred, and at the same time its not *beginning to be exerted till the Civil Laws had failed*, *i. e.* Two *inconsistent* things are admitted, which are an *Equal* Providence, and yet not exerted till the *Civil* Laws had failed: which

is in other terms, an *Equal* Providence, and *not an Equal* one. For an *Equal* one not exerted, whilst Good and Evil happen *unequally* to Men, is really an *Unequal* One.

But says Mr. *Warburton*, the point admitted is, " that the Administration of an *Equal* Providence did not begin to be exerted till the Civil Laws had failed of their Efficacy." The thing admitted is, an *Equal* Providence actually administered ; and yet not exerted till the Laws had failed : And these two points were admitted not as *true*, but in order to shew the Absurdity of his arguing : for he knows that I all along opposed his Notion of an *equal* Providence to *particulars*, and here admitted *it*, and the *delay* of its execution, only to shew his false reasoning.

But he attempts to explain himself by a comparison taken from our Constitution. " A man ", says he, is to be tried by the *common* Commission of Oyer and Terminer. Let this be admitted, says our Disputant. Why then, say I, the consequence is, that he must stay till that time comes. This is no consequence at all, replies he ; for upon Supposition that he ought to be hanged sooner, he ought to be tried sooner ", p. 229.

In this comparison, " the *common* Commission of Oyer and Terminer ", is made to answer to the Common *Equal* Providence which gives *constantly* according to Merit or Demerit.

This

This comparison therefore is not just ; for a *common* Commission of Oyer and Terminer, which is granted only at particular times and then ceases, is not parallel to a constant *Equal* Providence ; but it should have been a *constant standing* Commission constantly executed, and which is always ready to enable the Judge to pass Sentence on Wickedness. The Admission therefore of an *equal* Providence, and at the same time “ *not administered* till the Civil Laws of “ the Republic had failed of their Efficacy ”, is to admit what will make the Absurdity appear more flagrant. For, where no Wickedness is to escape unpunished, and no Merit to miss of Reward, there is an impossibility of deferring till a FORMAL commission is granted, which supposes so much delay here as that the Malefactor may die without his present punishment. All sorts of Wickedness, all Immoralities are by supposition *here* to be punished : Now if a long delay of the Tryal be here supposed, or admitted, then many will escape unpunished. So that the Admission of the Equality of Providence, and the delay of the Execution of it, was only to shew the Absurdity of Mr. Warburton's *Solution* of the difficulty, in such a light, that he that runs may read it.

He next proceeds to what is said about the *Suspension of the extraordinary Providence* to Particulars : in *proof* of which fact he has not

produced *one word*. Surely there never was such a Reasoner, *always* to take for granted what he was to *prove*; and then to bear a man down that he has done what he undertook. “When God, says he, tells his people that he will withdraw his face from them for their Sins, and return to them on their repentance, is not this as plain a Demonstration of the Suspension of THAT extraordinary Providence” — What extraordinary Providence? So again “Is not an extraordinary Providence clearly declared by the Law of *Moses*?” p. 231. Yes—But Mr. Warburton does and will confound, That over the *State* in General, with his imaginary one over *Private Men* in particular. This equal Providence He was to *prove* to have existed amongst the *Jews*; and that THIS was suspended: and He truly produces passages of Scripture which prove the *Other*, and which do not mention THIS. Such constant Fallacies is Mr. Warburton guilty of.

Here he quotes *Isaiab* iii. to prove, what? Why the Suspension of an extraordinary Providence to be sure. But is it a Suspension of an Equal Providence to PARTICULARS? If not, it is nothing to his purpose. Observe the words of the Prophet as they lye in his Book. *Behold the Lord of Hosts doth take away from Jerusalem and from Judea the whole Stay of Bread and the whole Stay of Water.* How does
this

this prove an *Equal Providence* to *Particulars*, to have been *suspended* from them? Or can That be proved to be *suspended*, that has not been proved to *Exist*? The words are spoken of *Judah* in *General*, and of *Jerusalem*, as the Capital of that *State*: and what is said of the *State*, and is *true* of *That*, has nothing to do with the *Other*, or with *Particulars*.

XIV.

The last Section is to answer what I have objected to what Mr. *Warburton* called "the full and general Solution of the Difficulty", viz. How the Representations in Scripture of *Inequalities* are consistent with *Equality*. "The common cause, says he, of these Complaints arose from the gradual withdrawing the Extraordinary Providence", p. 235. It is but Ten pages before that he told us "the Observations of *Inequality* were not *true* Observations but *false* ones", p. 225. Now the Scene is changed, and he owns a "gradual withdrawing the *Extraordinary Providence*", and in consequence *Inequality* arose more and more, till at last it grew quite *unequal*. The growth of *Inequality* was, as he tells us, thus. "Under the *Judges* the Providence exerted was *perfectly Equal*"; Equal to *Particulars*. Mr. *Warburton*, who imagines that he has a right to invent as he pleases, says this; but as to *Evidence* he produces none. And there is
this

this apparent difficulty to be got over before we come to the Times of the *Judges*, That when *Achan* took of the accursed thing, the Children of *Israel* were discomfited before *Ai*, and several of them slain. How come these men to be *slain*, when *Achan* was the *Offender*, under this supposed equal Providence to particulars? But to proceed. " When " the people had rebelliously demanded a " King, and God suffered the Theocracy to " be administred by a Viceroy, there was a " great *Abatement* in the Vigour of this extraordinary Providence." How can this be proved? For the Observations of Inequality made by *David*, or *Asaph*, or *Solomon*, in this period, are pronounced to be *false Observations*, p. 225. and consequently there appears to be no *Abatement* of the Vigor during these Viceroy, who it seems *administred the Theocracy*. I enquired upon this, what the *Abatement* of the Vigor of this Extraordinary Providence consisted in : And determined it to be *in not inflicting CONSTANTLY temporal EVILS on the Transgressor, and in not giving CONSTANTLY temporal BLESSINGS on the Observer of the Law*. Mr. *Warburton*, who constantly accuses others of *Misrepresentation, Prevarication, Blunder, Fallacy*, and whatever comes uppermost, cites my words here, " Its *Abatement* " must be in not inflicting constantly temporal " *Evils* on the One, or in not giving constant-

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“ ly temporal EVILS on the Other.” Temporal EVILS therefore, or temporal BLESSINGS are all one : I said temporal *Blessings* ; he cites it temporal *Evils* : Blessings and Cursings, Good and Evil, its all one— it signifies with him no matter which. However, He says the Extraordinary Providence’s Abatement consisted in *not giving constantly* ; p. 236. He knew that the Objection would be instantly started, if an *Equal* providence was not *constant*, it would be the same as *Unequal*. “ Very well quibbled again, says he : what is not perfectly Equal must needs be unequal. “ Therefore, as more than Ten may be either Eleven or Eleven thousand, so unequal may signify as well the highest Degree of Inequality, SUCH AS THAT PROVIDENCE ADMINISTRED AT PRESENT, or some small deviation only from Equality”, p. 237. ’Tis certainly right to cry out of *quibbling*, and let him that is guilty take it to his Shame. An *Equal* Providence consisted in CONSTANTLY giving temporal *Evils* to Bad Men, or temporal Blessings to Good Men. An *Unequal* one “ *consisted in not giving CONSTANTLY* ” the one or the Other. A time comes when Good and Evil were *not given* CONSTANTLY. Was an *Equal* or an *Unequal* Providence exerted at the given time, when Blessings and Evils were *not given constantly* ? Mr. Warburton in spite of his own Definition of *Abatement*, of
Equal,

Equal, of *Unequal* Providence, affirms and stands to it, that when Good and Evil is not given *constantly* according to Merit or Demerit, yet it is given *constantly*. And thus, *constant* is the same as *not constant*; *equal* is the same as *unequal*; *separable* is the same as *inseparable*; *necessary* is the same as *accidental*; and *Evils* are the same as *Good Things*. Let it be further observed, The Point is about *Equality* and *Inequality*; and Mr. Warburton to confute me for saying that what is *not Equal* must needs be *unequal*, says, "Therefore as MORE
 " than Ten may be either Eleven, or Eleven
 " thousand, so Unequal may signify the high-
 " est degree of Inequality— or some small
 " deviation from Equality." We were before told by Mr. Warburton that 14 added to 404 makes 415. Here the *deviation* from *Equality*, e. g. from Ten, if small, must still be *equal*. And as an instance He names Eleven and *Eleven Thousand* as numbers which exceed Ten: Eleven being *equal* to Ten, Eleven Thousand being greatly more than Ten, therefore it is unequal to Ten. But does not Every Deviation from Ten, That is *unequal*, make an *Unequal* Number? Or is a "Deviation from Ten", exactly equal with Ten? Or if the Question be about what is *equal* to Ten, is it right in any body's Account to say that *Eleven* is *equal* to Ten? This arguing in so good an *Arithmetician*, is enough to put "every Science out of countenance"; and if

if the natural Obscurity of some Subjects will serve to hide my "*blunders and my blushes*", the natural clearness of this will serve to discover His.

But we have an excellent argument to *confute* those who say that what is *not equal* must needs be *unequal*. It is an argument taken from Astronomy; and it carries with it evidence enough— enough to "confound all men", and to "put every Science out of Countenance." "You Astronomers, says *he*, — (says *Who*? the Reader is to imagine that I have somewhere said this, but Mr. Warburton is the Sayer, and makes this Speech for me,) "You Astronomers contend for the Moon's *equal* or *regular* Motion: and yet you are forced to confess that there are some *Inequalities* or *irregularities* in that Motion." Now 1st. What Astronomers are these that contend for the Moon's *Inequalities* or *Irregularities* in its *equal* and *regular* Motion"? 2dly. "You, he says, contend for the Moon's *equal* or *regular* Motion" — As if Astronomers used these terms of *all* the Moon's Motions, or said they were all Equal. Surely it does not follow, that the *Unequal* Motions of the Moon are *equal*, at the times when they are allowed by this great Astronomer to be *Unequal*. 3dly. The Abatement of the Extraordinary Providence consisted "in *not* giving constantly". Therefore the Extraordi-

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nary Providence without Abatement consisted in giving constantly : And in this its Equality consisted. Now when there was Sometimes an Abatement of the Extraordinary Providence, and sometimes no Abatement, it is impossible that such an Administration should be *Equal* : more than the Moon's Motion being sometimes *Equal*, sometimes *Unequal*, should be all *Equal*.

He goes on ; “ If YOUR *equal* Motion be “ not constant” ; YOUR ! whose ? — The Astronomers indeed talk of the Unequal Motion of the Moon, as the nature of the thing requires. “ If YOUR equal motion be not *Constant*” — Here again we are stopp'd : *Constant* means I suppose *constantly equal*. If the Moon's Motion, or the Motion the Astronomers speak of, be not *constantly equal* — What then ? Now follows what is intended to shew the Exactness of the Comparison : “ In “ short, You [Astronomers] have a great “ difficulty to surmount, when you attempt “ upon your Scheme of EQUALITY to ac- “ count for the *Representations* of INEQUALITIES, which nature so plainly makes”, p. 238. *Representations* of Inequalities ! No : They are *real Inequalities*. And what Astronomer of common sense ever maintained that the Moon's *Unequal* Motions “ could be ac- “ counted for upon a Scheme of *Equality*” ?

But

But 'tis time to have done with an Author, who having once asserted an *Equal* Providence *unequally* administred to be *still equal*, stands it out boldly, and accuses others of *Quibble, Chicane, vile prevarication, Knavery, Folly*, and a thousand other such instances of *singular Politeness*. If Mr. Warburton is determined to persist in *personal Reflections*; let him have the Glory of such a manner of writing. If He thinks it the way to *Quiet*, to *abuse* all that dissent from him, let him go on and write in his own manner, and see the Event. If every man is to be *abused* that sees not the force of his *Demonstration*, He has work enough upon his hands: For notwithstanding He has given us the *Work* itself, and *Two Epitomes* of it, *Cramben bis coctam*, I have never yet met with the man that could see its force. If he hopes to make converts to *Christianity* by Rudeness, and haughty Contempt of all that will not obey his *Dictates*, sure I am, that this method is unbecoming every Christian, and much more a Christian Divine. He may terrify and silence some by threats, or ridicule, or ill-manner'd Insolence, but He will never bring over a single Unbeliever to the Gospel by such a Behaviour. How would it sound to any serious man, Believer or Unbeliever, to hear a *Divine*, a *Christian*, a Writer for *Revelation*, calling EVERY man that *opens his Mouth* against

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against Him, DOG ? Even those whom he owns to be " learned and candid ", have the same Appellation of DOG bestowed on them as I and every body else has, that does not publicly approve what this Writer has published. But I'll take my leave of Him ; and will recommend to him the writing with more decency and good manners, as a thing that would not hurt his character ; and give me leave to assure you that I am,

Rev. S I R,

Your Most obedient Servant,

March 25,
1746.

A. A. SYKES

F I N I S.